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THE

WORKS

OF THE

REV. CLAUDIUS BUCHANAN, L.L.D.

COMPRISING HIS

CHRISTIAN RESEARCHES IN ASIA.

HIS

Memoir on the expediency of an Ecclesiastical Establishment for British India,

AND

HIS STAR IN THE EAST,

WITH

TWO NEW SERMONS.

To which is added,

DR. KERR'S CURIOUS AND INTERESTING REPORT,

Concerning the state of the Christians in Cochin and Travancore.

Made at the request of the Governor of Madras.

BALTIMORE:

PUBLISHED BY NEAL AND WILLS,

No. 129, Market Street.

Benjamin Edes, printer.

1812.

THE NEW YORK
PUBLIC LIBRARY
232263
ASTOR, LENOX AND
TILDEN FOUNDATIONS.
1908

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INTRODUCTION.

IN his late Discourses before the University of Cambridge, the Author noticed incidentally some general circumstances of the darkness of Paganism, and of the means which are now employed to diffuse the light of Christianity in the East. This awakened a desire in some members of that learned body to know the particulars; for if there were a just expectation of success, and if the design were conducted in consonance with the principles and order of the Church of England, it might be a proper subject for their countenance and co-operation. A more detailed account, therefore, will probably be read with interest. Many, doubtless, will rejoice to see the stream of Divine knowledge, and civilization flowing to the utmost ends of the earth. And even those who have hitherto heard of the progress of Christianity with little concern, may be induced to regard it with a humane solicitude.

In the college of Fort-William, in Bengal, there was a department for translating the Scriptures into the Oriental languages; and, so early as 1805, (the fifth year of its institution) a commencement had been made in five languages. The first version of any of the Gospels in the *Persian* and *Hindostanee* languages which were printed in India, issued from the Press of the college of Fort-William. The Persian was superintended by Lieut. Colonel Colebrooke, and the Hindostanee by William Hunter, Esq. The Gospels were translated into the Western *Malay* by Thomas Jarrett, Esq. of the Civil Service; into the *Orissa* language by Pooroosh Ram, the Orissa Pundit; and, into the Mahratta language by

Vydyunath, the Mahratta Pundit, under the superintendance of Dr. William Carey.*

The college was founded on the 4th of May, 1800. After it had flourished for almost seven years, during which period it produced nearly one hundred volumes in Oriental literature,† the Court of Directors resolved on reducing its establishment within narrower limits on the 1st of January, 1807. In consequence of this measure, the translations of the Scriptures and some other literary works were suspended.

As this event had been long expected, the Superintendants of the college, who were sensible of the importance of restoring Sacred learning to the East, had begun, some time before, to consider of the means, by which that benefit might yet be secured. Much expense had already been incurred. Many learned natives had come from remote regions to Calcutta, whose services could not be easily replaced and who never could have been assembled, but by the influence of the supreme government, as exerted by the Marquis Wellesley. The court of Directors were probably not fully aware of the importance of the works then carrying on, (although, indeed, their objection was not so much to the utility, as to the expense of the Institution) and it was believed that a time would come, when they would be happy to think that these works had not been permitted to fall to the ground. It was not, however, their causing the expense to cease which was the chief source of regret; but that the *unity* of the undertaking was now destroyed. The college of Fort-William had been identified with the Church of England; and, under that character, had extended a liberal patronage to all learned men who could promote the translation of the Scriptures. But now

* See "First Four Years of the College of Fort-William:" p. 230. Cadell and Davies.
† *Ibid. 219.*

these translations being no longer subject to its revision, its responsibility, would also cease.*

Under these circumstances, the Superintendants of the college resolved to encourage individuals to proceed with their versions by such means as they could command; and to trust to the contributions of the public, and to the future sanction of the government, for the perpetuity of the design. They purposed at the same time, not to confine the undertaking to Bengal alone, or to the territories of the Company; but to extend it to every part of the East, where fit instruments for translation could be found. With this view, they aided the designs of the Baptist Missionaries in Bengal, of the Lutheran Missionaries in Coromandel, belonging to "the society for promoting Christian Knowledge," and of the other missionaries in the East connected with societies in England and Scotland: and also patronized those Roman Catholic Missionaries in the South of India whom they found qualified for conducting

* It will be gratifying to the public to learn that the college of Fort-William is now in a flourishing state, and has received the final sanction and patronage of the East India Company. It owes much to the cultivated mind and liberal spirit of Lord Minto, the present Governor-General of India. His Lordship had not been many months in that country, before he perceived its importance to the interests of the British Empire in the East; and his annual Speeches at the public disputations, shew that he thinks the college of Fort-William deserves as much of his attention and support as any department under his Government. It will be yet more gratifying to many to hear that the college of Fort-William is likely to become, once more a fountain of Translation for the Sacred Scriptures. Dr. Leyden, Professor of the Hindostanee Language, has come forward (March 1810) with a proposal to superintend the Translation of the Scriptures into seven Languages, hitherto little cultivated in India. This subject will be noticed hereafter.

It was expected that the East-India college at Hertford, would eventually supersede the College in Bengal; but it is obvious, than in order to give efficiency to the purposes of the college at home, there must be also a college abroad. Little more than the elements of the Oriental Languages can be conviently learnt in England. But this elementary labour at home is doubtless so much time saved in India. And thus far the Institution at Hertford, independently of its other objects, is highly useful, in subserviency to the college of Fort-William. The two Institutions combine the primary idea of Marquis Wellesley; and the expense is not less than that statesman had originally intended. There is this difference in the execution, that there are now two Institutions instead of one. His Lordship proposed that the two Institutions should be in India, combined in one; and his reasons were, that the organs of speech in youth are more flexible at an early age for learning a new language: and that the constitution of young persons assimilate more easily to strange climates. There are various advantages however in having the elementary Institution at home which may counterbalance these reasons; and if it continue to be conducted with the same spirit and *effect which have hitherto* distinguished it, I think that the present plan is *preferable*.

useful works. About the same period they exerted themselves in circulating proposals for the translation of the Scriptures into the Oriental languages, by the Baptist Missionaries in Bengal, among the English settlements in Asia, and in promoting subscriptions for that object by all the means in their power; and when it was proposed to the Governor-General (Lord Minto, then just arrived) to suppress this mission, a memorial was address to the Government in its behalf.

In order to obtain a distinct view of the state of Christianity and of superstition in Asia, the superintendants of the college had, before this period, entered into correspondence with intelligent persons in different countries; and, from every quarter, (even from the confines of China) they received encouragement to proceed. But, as contradictory accounts were given by different writers concerning the real state of the numerous tribe, in India, both of Christians and natives, the author conceived the design of devoting the last year or two of his residence in the East, to purposes of local examination and inquiry. With this view he travelled through the Peninsula of India by land, from Calcutta to Cape Comorin, a continent extending through fourteen degrees of latitude, and visited Ceylon thrice. And he soon discovered that a person may reside all his life in Bengal, and yet know almost as little of other countries in India, for instance, of Travancore, Ceylon, Goa, or Madura, of their manners, customs, habits, and religion, as if he had never left England.* The principal objects of this tour, were to investigate the state of superstition at the most celebrated temples of the Hindoos; to examine the churches and libraries of the Romish, Syrian, and Protestant Christians; to ascertain the present state

*Of the Books published in Britain on the discussion relating to Missions and *the state of India*, the most sensible and authentic are, in general, those written *by learned men* of the Universities who have never been in the East.

and recent history of the Eastern Jews; and to discover what persons might be fit instruments for the promotion of learning in their respective countries, and for maintaining a future correspondence on the subject of disseminating the Scriptures in India. In pursuance of these objects the author visited Cuttack, Ganjam, Visagapatam, Samulcotta, Rajamundry, Ellore, Ongole, Nellore, Madras, Mialapoor, Pondicherry, Cudalore, Tranquebar, Tanjore, Tritchinopoly, Aughoor, Madura, Palamcotta, Ramnad, Jaffna-patam, Columbo, Manaar, Tutecorin, Augengo, Quilon, Cochin, Cranganor, Verapoli, Calicut, Tellicherry, Goa, and other places between Cape Comorin and Bombay; the interior of Travancore and the interior of Malabar; also seven principal Temples of the Hindoos, viz. Seemachalum in the Telinga country, Chillumbrum, Seringham, Madura, Ramisseram, Elephanta, and Juggernaut.

After this tour, the Author returned to Calcutta, where he remained about three quarters of a year longer: and then visited the Jews and the Syrian Christians in Malabar and Travancore, a second time before his return to England.

Those nations or communities for whom translations of the Scriptures have been commenced under the patronage or direction already alluded to, are the following: the Chinese, the Hindoos, the Cingalese or Ceylonese, the Malays, the Syrian Christians, the Romish Christians, the Persians, the Arabians, and the Jews. Of these it is proposed to give some account in their order.

CHRISTIAN RESEARCHES

In Asia, &c. &c.

THE CHINESE.

IN the discussions concerning the promulgation of Christianity, some writers have confined their views entirely to India, merely, it is supposed, because India is connected, by political relation with Great Britain. India however contains but a small part of the nations which seek the Revelation of God. The Malayan Archipelago includes more territory and a larger population then the continent of India. China is a more extensive field than either; and is, in some respects far more important. The Romish Church has maintained a long and ineffectual contest with that empire; because it would never give the people, "the good and perfect gift," the Bible. It further degraded the doctrine of the Cross by blending it with Pagan rites.

The means of obtaining a version of the Scriptures in the Chinese language, occupied the minds of the superintendants of the college of Fort-William, at an early period. It appeared an object of the utmost importance to procure an erudite Professor who should undertake such a work; for, if but a single copy of the Scriptures could be introduced into China, they might be transcribed in almost every part of that immense empire. Another object in view was to introduce some knowledge of the *Chinese Language* among ourselves; for alth[illegible] *the Chinese Forts* on the Tibet frontie[illegible]

company's territories in Bengal, there was not a person, it was said, in the company's service in India, who could read a common Chinese letter.

After a long inquiry they succeeded in procuring Mr. Joannes Lassar, an Armenian Christian, a native of China and a proficient in the Chinese language, who had been employed by the Portuguese at Macao, in conducting their official correspondence with the court of Pekin. He was willing to relinquish his commercial pursuits and to attach himself to the college, for a salary of £.450 a year. But as the order for reducing the establishment of the college was daily expected, this salary could not be given him. The object however was so important, and Mr Lassar appeared to be so well qualified to execute it, that they thought fit to retain him at the above stipend in a private character. He entered immediately on the translation of the Scriptures into the Chinese languge, and this work he has continued to carry on to the present time. But, as his services might be made otherwise useful, they resolved to establish a class of youths under his tuition; and as they could not obtain the young civil servants of the company for this purpose, they proposed to the Baptist Missionaries that Mr Lassar should reside at Serampore, which is near Calcutta, on the following condition: that one of their elder Missionaries, and three at least of their youths, should immediately engage in the study of the Chinese Language. Dr. Carey, declined the offer, but Mr. Marshman accepted it, and was joined by two sons of his own, and a son of Dr. Carey, and they have prosecuted their studies with unremitted attention for about five years.

In the year 1807, a copy of the Gospel of St. Matthew, in the Chinese Language, translated by Mr. Lassar, and beautifully written by himself, was transmitted to his Grace the Archbiship of Canterbury for the Lambeth Library. Since that period a considerable portion of the New Testament has been inted off from blocks, after the Chinese manner.

The proficiency of the Chinese pupils has far surpassed the most sanguine hopes which we previously entertained, and has been already publicly noticed. His Excellency Lord Minto, Governor-General of India, in his first annual speech to the college of Fort-William, has recorded the following testimony of their progress in the language, and to the importance of their attainments.

"If I have not passed beyond the legitimate bounds of this discourse, in ranging to the extremity of those countries, and to the furthest island of that vast Archipelago in which the Malay language prevails, I shall scarcely seem to transgress them, by the short and easy transition thence to the language of China. I am, in truth, strongly inclined, whether regularly or not, to deal one encouraging word to the meritorious, and, I hope, not unsuccessful effort, making, I may say, at the door of our college, though not admitted to its portico, to force that hitherto impregnable fortress, the Chinese language.—Three young men, I ought indeed to say boys, have not only acquired a ready use of the Chinese language, for the purpose of oral communication (which I understand is neither difficult nor rare amongst Europeans connected with China) but they have achieved, in a degree worthy of admiration, that which has been deemed scarcely within the reach of European faculties or industry; I mean a very extensive and correct acquaintance with the written language of China. I will not detail the particulars of the Examination which took place on the tenth of this month (February 1808) at Serampore, in the Chinese Language, the report of which I have read, however, with great interest, and recommended to the liberal notice of those whom I have the honor to address. It is enough for my present purpose to say, that these young pupils read Chinese books and translate them; and they write compositions of their own in the Chinese language and character. A Chinese press too

is established and in actual use. In a word, if the founders and supporters of this little college have not yet dispelled, they have at least sent and admitted a dawn of day through that thick impenetrable cloud; they have passed that *Oceanum dissociabilem*, which for so many ages has insulated that vast empire from the rest of mankind."

"I must not omit to commend the zealous and persevering labors of Mr. Lassar, and of those learned and pious persons associated with him, who have accomplished, for the future benefit, we may hope, of that immense and populace region, Chinese Versions in the Chinese Character, of the Gospels of Matthew, Mark and Luke, throwing open that precious mine, with all its religious and moral treasure to the largest associated population in the world."*

When the Chinese Class was first established, it was directed that there should be regular public examinations and disputations, as at the college of Fort-William. The examination in September 1808, (a few months after the above speech of Lord Minto was pronounced) was held in the presence of J. H. Harrington, esq. Vice-President of the Asiatic society, Dr. John Leyden, and other Oriental scholars; when the three youths, mentioned above, maintained a disputation in the Chinese language. On this occasion, the respondent defended the following position: "To commit to memory the Chinese Classics is the best mode of acquiring the Chinese Language."

One most valuable effect of these measures is a work just published by Mr. Joshua Marshman, the elder pupil of Mr. Lassar. It is the first volume of "the Works of Confucious, containing the Original Text, with a translation; to which is prefixed, a Dissertation on the Chinese Language, pp. 877, 4to;" to be followed by four volumes more. This trans-

* See College Report in 1808.

lation will be received with gratitude by the learned, and will be considered as a singular monument of the indefatigable labour of an English Missionary in the acquisition of a new language.

While treating of the cultivation of the Chinese language, it will be proper to notice the endeavors of the London Missionary Society in the same department. While Mr. Lassar and Mr. Marshman are translating the Scriptures at Calcutta, Mr. Morrison is prosecuting a similar work at Canton, in China, with the aid of able native scholars. It is stated in the report of their society, that the principal difficulties have been surmounted, and that the period of his acquiring a complete knowledge of the language is by no means so distant as what he once expected. "It has proved of great advantage to him that he copied and carried out with him the Chinese translation of the Gospels preserved in the British Museum, which he now finds from his own increasing acquaintance with the language, and the opinion of the Chinese assistants, to be exceedingly valuable, and which must, from the excellency of the style, have been produced by Chinese natives." He adds, that the manuscript of the New Testament is fit to be printed; and that he proposes to publish also a Dictionary and a Grammar of thelanguage, the last of which is already "prepared for the press."* The expense to the London Missionary Society for the current year, in the Chinese department alone, is stated to be £.500.

The foregoing notices of the progress of Chinese literature will, I doubt not, be acceptable to many; for the cultivation of the Chinese language, considered merely in a political point of view, must prove of the utmost advantage to this country, in her further transactions with that ancient and ingenious, but jealous, incommunicative, aud partially civilized nation.

* *Report of London Missionary Society for 1810, p. 21.*

THE HINDOOS.

It is admitted by all writers that the civili: of the Hindoos will be promoted by intercours the English. But this only applies to that portion of the natives, who live in the vicini Europeans, and mix with them. As for the bi the population, they scarcely ever see an En man. It becomes then of importance "to asc what have been the actual effects of Christian those interior provinces of Hindostan, where been introduced by the Christian Missionaries; to compare them with such of their countr as remain in their pristine idolatry. It was a object of the author's tour through India, to the relative influence of Paganism and Christi In order then that the English nation may b to form a judgment on this subject, he will pr to give some account of the Hindoos of Jugger and of the native Christians in Tanjore. The doos of Juggernaut have as yet had no advar of Christian instruction: and continue to wo the idol called Juggernaut. The native Chri of Tanjore, until the light of Revelation visited worshipped an idol also, called the great Blacl of Tanjore. And, as in this brief work the a proposes to state merely what he himself has with little comment or observation, it will suff give a few extracts from the journal of his through these Provinces.

Extracts from the Author's Journal in his To the Temple of Juggernaut in Orissa, in the 1806.

"*Buddruck in Orissa, May 30th,* 18

We know that we are approaching Jugge (*and yet we are* more than fifty miles from it) t

n bones which we have seen for some days ed by the way. At this place we have been l by several large bodies of pilgrims, perhaps in number, who have come from various parts rthern India. Some of them, with whom I conversed, say that they have been two months eir march, travelling slowly in the hottest sea- f the year, with their wives and children.— : old persons are among them who wish to die iggernaut. Numbers of pilgrims die on the and their bodies generally remain unburied. plain by the river, near the pilgrim's caravan- at this place, there are more than an hundred s. The dogs, jackalls, and vultures, seem to iere on human prey. The vultures exhibit a ting *tameness*. The obscene animals will not the body sometimes till we come close to them. Buddruck is a horrid place. Wherever I turn yes, I meet death in some shape or other.— ly Juggernaut cannot be worse than Buddruck."

In sight of Jugg rnaut, 12*th June*.

Many thousands of pilgrims have accompanied r some days past. They cover the road before behind as far as the eye can reach. At nine ck this morning, the temple of Juggernaut ap- ed in view at a great distance. When the mul- e first saw it, they gave a shout, and fell to the nd and worshipped. I have heard nothing to- but shouts and acclamations by the successive es of pilgrims. From the place where I now l I have a view of a host of people like an army, mped at the outer gate of the town of Jugger- ; where a guard of soldiers is posted to prevent entering the town, until they have paid the pil- 's tax. I passed a devotee to-day who laid him- down at every step, measuring the road to Jug- aut, by the *length of his body*, as a penance of t to please the god."

"*Outer Gate of Juggernaut, 12th June.*
——A disaster has just occurred. As I approached the gate, the pilgrims crouded from all quarters around me, and shouted as they usually did when I passed them on the road, an expression of welcome and respect. I was a little alarmed at their number, and looked round for my guard. A guard of soldiers had accompanied me from Cuttack, the last military station; but they were now about a quarter of a mile behind, with my servants and the baggage. The pilgrims cried out that they were entiled to some iudulgence, that they were poor, that they could not pay the tax; but I was not aware of their design. At this moment, when I was within a few yards of the gate, an old Sanyassee (or holy man) who had travelled some days by the side of my horse, came up and said, "Sir, you are in danger; the people are going to rush through the gate when it is opened for you." I immediately dismounted, and endeavored to escape to one side; but it was too late.—The mob was now in motion, and with a tumultuous shout pressed violently towards the gate. The guard within seeing my danger opened it, and the multitude rushing through, carried me forward in the torrent a considerable space; so that I was literally borne into Juggernaut by the Hindoos themselves. A distressing scene followed. As the number and strength of the mob increased, the narrow way was choaked up by the mass of people; and I apprehended that many of them would have been suffocated, or bruised to death. My horse was yet among them. But suddenly one of the side posts of the gate, which was of wood, gave way and fell to the ground.—And perhaps this circumstance alone prevented the loss of lives. Notice of the event was immediately communicated to Mr. Hunter, the superintendant of the temple, who repaired to the spot; and sent an additional guard to the inner gate, lest the people would force that also: for there is an outer and an

ıner gate to the town of Juggernaut; but both of ıem are slightly constructed. Mr. Hunter told me ıat similar accidents sometimes occur, and that ıany have been crushed to death by the pressure of ıe mob. He added, that sometimes a body of pilrims (consisting chiefly of women and children and ld men) trusting to the physical weight of their ıass, will make, what he called, a *charge* on the med guards, and overwhelm them; the guards not ing willing in such circumstances, to oppose their ayonets."

"*Juggernaut*, 14*th June*.

—I have seen Juggernaut, The scene at Budıuck is but the vestibule to Juggernaut. No record ' ancient or modern history can give, I think, an lequate idea of this valley of death; it may be truly mpared with the "valley of Hinnom." The idol lled Juggernaut, has been considered as the Moch of the present age; and he is justly so named, r the sacrifices offered up to him by self-devotent, are not less criminal, perhaps not less numeus, than those recorded of the Moloch of Canaan. vo other idols accompany Juggernaut, namely, loram and Shubudra, his brother and sister; for ere are *three* Deities worshipped here. They reive equal adoration and sit on thrones of nearly ual height."

"——This morning I viewed the Temple; a stundous fabric, and truly commensurate with the tensive sway of "the horrid king." As other nples are usually adorned with figures emblemaal of their religion; so Juggernaut has representions (numerous and various) of that vice, which nstitutes the essence of *his* worshisp. The walls d gates are covered with indecent emblems, in ıssive and durable sculpture. I have also visited sand plains by the sea, in some places whitened th the bones of the pilgrims; and another place a

little way out of the town, called by the English, the Golgotha, where the dead bodies are usually cast forth, and where dogs and vultures are ever seen.*

"The grand Hindoo festival of the Rutt Jattra, takes place on the 18th instant, when the idol is to be brought forth to the people. I reside during my stay here at the house of James Hunter, Esq. the Company's collector of the tax on pilgrims, and superintendant of the temple, formerly a student in the College of Fort-William; by whom I am hospitably entertained, and also by Capt. Patton and Lieut. Woodcock, commanding the military force. Mr. Hunter distinguished himself at the college by his proficiency in the Oriental language. He is a gentleman of polished manners, and of classical taste. The agreeable society of these gentlemen is very refreshing to my spirits in the midst of the present scenes. I was surprised to see how little they seemed to be moved by the scenes of Juggernaut.—They said they were now so accustomed to them, they thought little of them. They had almost forgot their first impressions. Their houses are on the sea shore, about a mile or more from the temple. They cannot live nearer, on account of the offensive effluvia of the town. For independently of the enormity of the superstition, there are other circumstances which render Juggernaut noisome in an extreme degree. The senses are assailed by the squalid and ghastly appearance of the famished pilgrims; many of whom die in the streets of want or of disease; while the devotees with clotted hair and painted flesh, are seen practising their various austerities, and modes of self-torture. Persons of both sexes, with

* The vultures generally find out the prey first; and begin with the intestines; for the flesh of the body is too firm for their beaks immediately after death.—But the dogs soon receive notice of the circumstance, generally from seeing the Murries or corpse carriers returning from the place. On the approach of the dogs, the vultures retire a few yards, and wait till the body be sufficiently torn for easy deglutition. The vultures and dogs often feed together; and sometimes begin their attack before the pilgrim be quite dead. There are four animals which are sometimes seen about a carcase, the dog, the jackal, the vulture, and the *Hurgeela*, or Adjutant, called by Pennant, the Gigantic Crane.

little regard to concealment, sit down on the sands close to the town, in public view; and the *Sacred Bulls* walk about among them and eat the *ordure*.*

"The vicinity of Juggernaut to the sea probably prevents the contagion, which otherwise would be produced by the putrefactions of the place. There is scarcely any verdure to refresh the sight near Juggernaut, the temple and town being nearly encompassed by hills of *sand*, which has been cast up in the lapse of ages by the surge of the ocean. All is barren and desolate to the eye; and in the ear there is the never intermitting sound of the roaring sea."

"*Juggernaut*, 18*th of June*.

"——I have returned home from witnessing a scene which I shall never forget. At twelve o'clock of this day, being the great day of the feast, the Moloch of Hindoostan was brought out of his temple amidst the acclamations of hundreds of thousands of his worshippers. When the idol was placed on his throne, a shout was raised by the multitude, such as I had never heard before. It continued equable for a few minutes, and then gradually died away.—After a short interval of silence, a murmur was heard at a distance; all eyes were turned towards the place, and, behold, a *grove* advancing! A body of men, having green branches, or palms in their hands, approached with great celerity. The people opened a way for them; and when they had come up to the throne, they fell down before him that sat thereon, and worshipped. And the multitude again sent forth a voice "like the sound of a great thunder." But the voices I now heard, were not those of melody or of joyful acclamation; for there is no harmony in the praise of Moloch's worshippers. Their num-

* This singular fact was pointed out to me by the gentlemen here. There is no vegetation for the sacred Bulls on the sand plains. They are fed generally with vegetables from the hands of the pilgrims.

ber indeed brought to my mind the countless multitude of the Revelations; but their voices gave no tuneful Hosannah or Hallelujah; but rather a yell of approbation, united with a kind of *hissing* applause.* I was at a loss how to account for this latter noise, until I was directed to notice the women; who emitted a sound like that of *whistling*, with the lips circular, and the tongue vibrating, as if a serpant would speak by their organs, uttering human sounds.

"The throne of the idol was placed on a stupendous car, or tower, about sixty feet in height, resting on wheels which indented the ground deeply, as they turned slowly under the pronderous machine. Attached to it were six cables, of the size and length of a ship's cable, by which the people drew it along. Upon the tower were the priests and satellites of the idol, surrounding his throne. The idol is a block of wood, having a frightful visage painted black, with a distended mouth of a bloody color. His arms are of gold, and he is dressed in gorgeous apparel. The other two idols are of a white and yellow color. Five elephants preceded the three towers, bearing towering flags, dressed in crimson caparisons, and having bells hanging to their caparisons, which sounded musically as they moved."

"I went on in the procession, close by the tower of Moloch; which, as it was drawn with difficulty, grated on its many wheels harsh thunder.† After a few minutes it stopped: and now the worship of the god began. A high priest mounted the car in front

* See Milton's Pandemonium, book X.

† Two of the military gentlemen had mounted my elephant that they might witness the spectacle, and had brought him close to the tower; but the moment it began to move, the animal alarmed at the unusual noise, took fright and ran off through the crowd till he was stopped by a wall. The natural fear of the elephant lest he should injure human life, was remarkably exemplified on this occasion Though the crowd was very closely set, he endeavoured, in the midst of his own terror, to throw the people off on both sides with his feet, and it was found that he had only trod upon one person. It was with great concern I afterwards learnt that this was a poor woman, and that the fleshy part of her leg had been torn off. There being no medical person here, Lieut. Woodcock with great humanity endeavored to dress the wound and attended her daily; and Mr. Hunter ordered her to be supplied with every thing that might conduce to her recovery.

of the idol, and pronounced his obscene stanzas in the ears of the people; who responded at intervals in the same strain. "These songs," said he, "are the delight of the god. His car can only move when he is pleased with the song." The car moved on a little way and then stopped. A boy of about twelve years was then brought forth to attempt something yet more lascivious, if peradventure the god would move. The "child perfected the praise" of his idol with such ardent expression and gesture, that the god was pleased, and the multitude emitting a sensual yell of delight, urged the car along. After a few minutes it stopped again. An aged minister of the idol then stood up, and with a long rod in his hand, which he moved with indecent action, completed the variety of this disgusting exhibition. I felt a consciousness of doing wrong in witnessing it. I was also somewhat appalled at the magnitude and horror of the spectacle; I felt like a guilty person, on whom all eyes were fixed, and I was about to withdraw. But a scene of a different kind was now to be presented. The characteristics of Moloch's worship are obscenity and blood. We have seen the former. Now comes the blood."

"After the tower had proceeded some way, a pilgrim announced that he was ready to offer himself a sacrifice to the idol. He laid himself down in the road before the tower as it was moving along, lying on his face, with his arms stretched forward. The multitude passed round him, leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the god. He is said to *smile* when the libation of the blood is made. The people threw cowries, or small money, on the body of the victim, in approbation of the deed. He was left to view a considerable time, and was then carried by the Hurries to the Golgotha, where I have just been viewing his remains. How much I wished that the proprietors of India stock could have at-

tended the wheels of Juggernaut, and seen this peculiar source of their revenue."

Juggernaut, 20th June.

"Moloch, horrid king, besmeared with blood
"Of human sacrifice, and parents' tears."—Milton.

"——The horrid solemnities still continue. Yesterday a woman devoted herself to the idol. She laid herself down on the road in an oblique direction, so that the wheel did not kill her instantaneously, as is generally the case; but she died in a few hours.—This morning as I passed the Place of Skulls, nothing remained of her but her bones."

"And this, thought I, is the worship of the Brahmins of Hindoostan! And their worship in its sublimest degree! What then shall we think of their private manners, and their moral principles! For it is equally true of India as of Europe. If you would know the state of the people, look at the state of the temple."

"I was surprised to see the Brahmins with their heads uncovered in the open plain, falling down in the midst of the Sooders before "the horrid shape," and mingling so complacently with "that polluted cast." But this proved what I had before heard, that so great a god is this, that the dignity of high cast disappears before him. This great king recognizes no distinction of rank among his subjects. All men are equal in his presence."

"*Juggernaut, 21st June.*

"The idolatrous processions continue for some days longer, but my spirits are so exhausted by the constant view of these enormities, that I mean to hasten away from this place sooner than I at first intended. I beheld another distressing scene this morning at the Place of Skulls; a poor woman lying dead, or nearly dead, and her two children by her looking at the dogs and vultures which were near

The people passed by without noticing the children. I asked them where was their home. They said "they had no home but where their mother was." O, there is no pity at Juggernaut! no mercy, no tenderness of heart in Moloch's kingdom! Those who support *his* kingdom, err, I trust, from ignorance. "They know not what they do."

"As to the number of worshippers assembled here at this time no accurate calculation can be made.—The natives themselves, when speaking of numbers at particular festivals, usually say that a lack of people (100,000) would not be missed. I asked a Brahmin how many he supposed were present at the most numerous festival he had ever witnessed.—"How can I tell," said he, "how many grains there are in a handful of sand?"

"The languages spoken here are various, as there are Hindoos from every country in India: but the two chief languages in use by those who are resident, are the Orissa and the Telinga. The border of the Telinga country is only a few miles distant from the Tower of Juggernaut."

Chilka Lake, 24th June.

"——I felt my mind relived and happy when I had passed beyond the confines of Juggernaut. I certainly was not prepared for the scene. But no one can know what it is who has not seen it. From an eminence* on the pleasant banks of the Chilka Lake (where no human bones are seen), I had a view of the lofty tower of Juggernaut far remote; and while I viewed it, its abominations came to mind. It was on the morning of the Sabbath. Ruminating long on the wide and extended empire of Molock in the heathen world, I cherished in my thoughts the design of some "Christian Institution," which being fostered by Britain, my Christian country, might

* Manickpatam,

gradually undermine this balefule idolatry, and out the memory of it forever."

Annual Expenses of the Idol Juggernaut, prese to the English Government.

[Extracted from the Official Accounts.]

		Rupees.	l. ste
1.	Expenses attending the table of the idol	36.115	o
2.	Ditto of his dress or wearing apparel - -	2,712	
3.	Ditto Ditto of the wages of his servants - -	10,057	
4.	Ditto of contingent expenses at the differrent seasons of pilgrimage - - - - - -	10,989	
5.	Ditto of his elephants and horses - - -	3,630	
6.	Ditto of his rutt or annual state carriage - -	6,713	
	Rupees	69,616	

"In item third, "wages of his servants," are inc ed the wages of the *courtezans*, who are kept for service of the temple.

"Item sixth. What is here called in the offi account "the state carriage," is the same as the or tower. Mr. Hunter informed me that three "s carriages" were decorated this year (in June 18 with upwards of *l.*200 sterling worth of Eng *broadcloth* and *baize*.

"Of the rites celebrated in the interior of Jug naut called the *daily service*, I can say nothing of own knowledge, not having been within the templ

* The temple of Juggernaut is under the immediate control of the E government, who levy a tax on pilgrims as a source of revenue. See "A lation (by the Bengal government) for levying a tax from pilgrims resort the temple of Juggernaut, and for the superintendance and management temple. Passed April 3, 1806."

The province of Orissa first became subject to the British empire und administration of the Marquis Wellesley, who permitted the pilgrims to visit Juggernaut without paying tribute. It was proposed to his lordshi after, to pass the above regulation for the management of the temple, an ing the tax; but he did not approve of it, and actually left the governmen out giving his sanction to the approbious law. When the measure was dis by the succeding government, it was resisted by George Udny, Esq. one members of the Supreme Council, who recorded his solemn dissent proceedings of government, for transmission to England. The other me considered Juggernaut to be a legitimate source of revenue, on the princ believe, that money from other temples in Hindostan had long been b into the treasury. It is just that I should state that these gentlemen (their opinion on this subject will differ so much from that of their count at home) are men of the most honorable principles and of unimpeached rity. Nor would any one of them, I believe (for I have the honor to know do any thing which he thought injurious to the honor or religion of his c But the truth is this, that those persons who go to India in early you witness the Hindoo customs all their life, seeing little at the same time Christian Religion to counteract the effect, are disposed to view them wit [illegible]*pacy, and are sometimes in danger of at length considering them e [illegible]er or necessary.*

JUGGERNAUT IN BENGAL.

Lest it should be supposed that the rites of Jug gernaut are confined to the temple in Orissa, or that he Hindoos there practice a more criminal superstition than they do in other places, it may be proper to notice the effects of the same idolatry in Bengal. The English nation will not expect to hear that the blood of Juggernaut is known at Calcutta: but, alas, it is shed at the very doors of the English, almost under he eye of the superme goverment. Moloch has many a tower in the province of Bengal, that fair and fertile province which has been called "The garden of nations." Close to Ishera, a beautiful villa on the river's side, about eight miles from Calcutta, once the residence of governor Hastings, and within view of the present governor-general's country house, there is a temple of this idol which is often stained with human blood. At the festival of the Rutt Jattra in May 1807, the author visited it, on his return from the south of India, having heard that its rites were similar to those of Juggernaut.

'*Juggernaut's Temple, near Ishera, on the Ganges:*
"*Rutt Juttra, May*, 1807.

"This tower here is drawn along, like that at Juggernaut, by cables. The number of worshippers at his festival is computed to be about a hundred thousand. The tower is covered with indecent emblems, which were freshly painted for the occasion, and were he objects of sensual gaze by *both* sexes. One of he victims of this year was a well made young man, of healthy appearance and comely aspect. He had a garland of flowers round his neck, and his long black hair was dishevelled. He danced for a while before the idol, singing in an enthusiastic strain, and then rushing suddenly to the wheels, he shed his blood *under the tower* of obscenity. I was not at

the spot at the time, my attention having been engaged by a more pleasing scene.

"On the other side, on a rising ground by the side of a Tank, stood the Christain Missionararies, and around them a crowd of people listening to their preaching. The town of Serampore, where the Protestant Missionaries reside, is only about a mile and a half from this temple of Juggernaut. As I passed through the multitude, I met several persons having the printed papers of the Missionaries in their hands. Some of them were reading them very gravely; others were laughing with each other at the contents, and saying "What do these words mean?"

"I sat down on an elevated spot to contemplate this scene; the tower of blood and impurity on the one hand, and the Christian Preachers on the other. I thought on the commandment of our Saviour, "Go ye, teach all nations." I said to myself, "How great and glorious a ministry are these humble persons now exercising in the presence of God!" How is it applauded by the holy Angels, who "have joy in heaven over one sinner that repenteth;" and how far does it transcend the work of the warrior or statesman, in charity, utility, and lasting fame? And I could not help wishing that the representatives of the chruch of Christ in my own country had been present to witness this scene, that they might have seen how practicable it is to offer Christain instruction to our Hindoo subjects,"

IMMOLATION OF FEMALES.

Before the Author proceeds to shew the happy effects of Christianity in those provinces of India where it has been introduced, it may be proper to notice in this place that other sanguinary rite of the *Hindoo* superstitution, the Female Sacrifice. The *report of* the number of women burned within the

period of six months near Calcutta, will give the reader some idea of the multitude who perish annually in India.

"REPORT of the number of Women who were Burned Alive on the Funeral Pile of their Husbands, within thirty miles round Calcutta, from the beginning of Bysakh (15th April) to the end of Aswin (15th October) 1804.

	Women burned alive.
From Gurria to Barrypore; at eleven different places*	18
From Tolly's Nullah mouth to Gurria; at seventeen different places	36
From Barrypore to Buhipore; at seven places	11
From Seebpore to Belleea; at five places	10
From Balee to Bydyabatte; at three places	3
From Bydyabattee, to Bassbareea; at five places	10
From Calcutta to Burahnugur (or Barnagore); at four places	6
From Burahnugur to Chanok (or Barrackpore); at six places	13
From Chanok to Kachrapara; at four places	8
Total of women burned alive in six months, near Calc utta,	115

"The above report was made by persons of the Hindoo cast, deputed for that purpose, under the superintendance of the professor of Shanscrit and Bengalee languages in the college of Fort-William. They were ten in number, and were stationed at different places during the period of six months. They gave in their account monthly, specifying the particulars of each immolation, so that every individual instance was subject to investigation immediately after its occurrence.

* See the names of the places and other particulars in Memoir of the expediency of an ecclesiastical establishment in British India.

"By an account taken in 1803, the number of women sacrificed, during that year, within thirty miles round Calcutta, was two hundred and seventy-five.

"In the foregoing report of six months in 1804, it will be perceived that no account was taken of burning in a district to the west of Calcutta, nor further than twenty miles in some other directions; so that the whole number of burnings within thirty miles round Calcutta, must have been considerably greater than is here stated."

The following account will give the reader some idea of the flagitious circumstances which sometimes attend these sacrifices.

SACRIFICE OF THE

KOOLIN BRAHMIN'S THREE WIVES.

"*Calcutta, 30th Sept.* 1807.

"A horrid tragedy was acted, on the 12th instant, near Barnagore (a place about three miles above Calcutta). A Koolin Bramin of Cammar-hattie, by name Kristo Deb Mookerjee, died at the advanced age of ninety-two. He had twelve wives;* and three of them were burned alive with his dead body. Of these three, one was a venerable lady, having white locks, who had been long known in the neighborhood. Not being able to walk she was carried in a palanquin to the place of burning; and was then placed by the Brahmins on the funeral pile. The two other ladies were younger; one of them of a very

* The Koolin Brahmin is the purest of all Brahmins, and is privileged to marry as many wives as he pleases. The Hindoo families account it an honor to unite their daughters with a Koolin Brahmin. "The Ghantucks or Registrars of the Koolin cast state that Rajeb Bonnerjee, now of Calcutta, has forty wives; and that Raj-chunder Bonnerjee, also of Calcutta, has forty-two wives, and intends to marry more: that Ramraja Bonnerjee, of Bierampore, aged [illegible]irty years, and Pooran Bonnerjee, Rajkissore Churterjee, and Roopram [illegible]erjee, have each upwards of forty wives, and intend to marry more; that [illegible] Mookerjee, of Bierampore, who died about five years ago, had ninety [illegible] This account was authenticated at Calcutta in the year 1804. See further in "Memoir" before quoted.

pleasing and interesting countenance. The old lady was placed on one side of the dead husband, and the two other wives laid themselves down on the other side; and then an old Brahmin, the eldest son of the deceased, applied his torch to the pile, with unaverted face. The pile suddenly blazed, for it was covered with combustibles; and this human sacrifice was completed amidst the din of drums and cymbals, and the shouts of Brahmins. A person present observed 'Surely if Lord Minto were here, who is just come from England, and is not used to see women burned alive, he would have saved these three ladies.' The Mahomedan governors saved whom they pleased, and suffered no deluded female to commit suicide, without previous investigation of the circumstances, and official permission.

"In a discussion which this event has produced in Calcutta, the following question has been asked, Who was guilty of the blood of the old lady? for it was manifested that she could not destroy herself? She *was carried* to be burned. It was also alledged that the Brahmin who fired the pile was not guilty. because he was never informed by the English government, that there was any immorality in the action. On the contrary, he might argue that the English, witnessing this scene daily, as they do, without remonstrance, acquiesced in its propriety. The government in India was exculpated, on the ground that the government at home never sent any instructions on the subject; and the court of directors were exculpated, because they were the agents of others. It remained that the proprietors, of India stock, who originate and sanction all proceedings of the court of directors, were remotely accessary to the deed."

The best vindication of the great body of proprietors, is this, that some of them never heard of the Female Sacrifice at all; and that few of them are *acquainted with the* full extent and frequency of

the crime. Besides, in the above discussion, it was taken for granted that the court of directors have done nothing towards the suppression of this enormity: and that the court of proprietors have looked on, without concern at this omission of duty. But this, perhaps, may not be the case. The question then remains to be asked. Have the court of directors at any time sent instructions to their government in India to report on the means by which the frequency of the female sacrifice might be diminished, and the practice itself eventually abolished? *Or have the proprietors of India stock at any time instructed the court of directors to attend to a point of so much consequence to the character of the company, and the honor of the nation?*

That the abolition is practicable has been demonstrated: and that too by the most rational and lenient measures; and these means have been pointed out by the Brahmins themselves*

Had Marquis Wellesley remained in India, and been permitted to complete his salutary plans for the improvement of that distant empire (for he did not finish one half of the civil and political regulations which he had in view, and had actually commenced) the female sacrifice would probably have been by this time nearly abolished.† The humanity and intrepid spirit of that nobleman abolished a yet more criminal practice which was considered by the Hindoos as a religious rite, and consecrated by custom, I mean the sacrifice of children. His lordship had been informed that it had been a custom of the Hindoos to sacrifice children in consequence of vows, by drowning them, or exposing them to sharks and crocodiles; and that twenty-three persons had perished at Saugor in one month (January 1801) many of whom were sacrificed in this manner. He immediately instituted an inquiry into the principle

* See them detailed in Memoir, p. 49.
† Ibid. p. 47.

of this ancient atrocity, heard what natives and Europeans had to say on the subject; and then passed a law, "declaring the practise to be murder punishable by death." The law is entitled "A regulation for preventing the sacrifice of children at Saugor and other places; passed by the governor-general in council, on the 20th of August 1802." The purpose of this regulation was completely effected, not a murmur was heard on the subject: nor has any attempt of the kind come to our knowledge since. It is impossible to calculate the number of human lives that have been saved, during the last eight years, by this humane law of Marquis Wellesley. Now it is well known that it is as easy to prevent the sacrifice of women as the sacrifice of children. Has this fact ever been denied by any man who is competent to offer a judgment on the subject? Until the supreme goverment in Bengal shall declare that it is utterly impracticable to lessen the frequency of the immolation of females by any means, the author will not cease to call the attention of the English nation to this subject.

TANJORE.

The Letters of King George the first to the Missionaries in India, will form a proper introduction to the account which is now intended to be given of the Christian Hindoos of Tanjore. The first Protestant Mission in India was founded by Bartholomew Ziegenbalg, a man of erudition and piety, educated at the university of Halle in Germany. He was ordained by the learned Burmannus, bishop of Zealand in his twenty-third year, and sailed for India in 1705. In the second year of his ministry he founded a christian church among the Hindoos, which has been extending its limits to the present time. In 1714 he *returned to Europe* for a short time, and on that oc-

casion was honored with an audience by his majesty George the first, who took much interest in the success of the mission. He was also patronized by "the society for promoting christian knowledge," which was superintended by men of distinguished learning and piety. The king and the society, encouraged the Oriental Missionary to proceed in his translation of the scriptures into the *Tamul* tongue, which they designated "the grand work." This was indeed the grand work; for wherever the scriptures are translated into the vernacular tongue, and are open and common to all, inviting inquiry and causing discussion, they cannot remain "a dead letter." When the scriptures speak to a heathen in his own tongue, his conscience responds, "This is the word of God." How little is the importance of a version of the Bible in a new language understood by some! The man who produces a translation of the Bible into a new language (like Wickliffe, and Luther, and Ziegenbalg, and Carey) is a greater benefactor to mankind then the prince who founds an empire. For the "incorruptible seed of the word of God" can never die. After ages have revolved, it is still producing new accessions to truth and human happiness.

In the year 1719, Ziegenbalg finished the Bible in the Tamul tongue, having devoted *fourteen* years to the work. The peculiar interest taken by the king in this primary endeavor to evangelize the Hindoos will appear from the following letters, addressed to the Missionaries by his Majesty.

"George, by the grace of God, king of Great Britain, France, and Ireland, defender of the faith, &c. to the reverend and learned Bartholomew Ziegenbalgius and John Ernest Grundlerus, missionaries at Tranquebar in the East Indies.

"Reverend and Beloved,

"Your letters dated the 20th of January of the *present year*, were most welcome to us; not only be-

cause the work undertaken by you of converting the heathen to the christian faith, doth, by the grace of God, prosper, but also because that, in this our kingdom, such a laudable zeal for the promotion of the gospel prevails.

"We pray you may be endued with health and strength of body, that you may long continue to fulfil your ministry with good success; of which, as we shall be rejoiced to hear, so you will always find us ready to succour you in whatever may tend to promote your work, and to excite your zeal. We assure you of the continuance of our royal favor.

"GEORGE R."

"Given at our Palace of Hampton Court, the 23d of August, A. D. 1717, in the 4th year of our Reign."

The king continued to cherish, with much solicitude, the interest of the mission, after the death of Ziegenbalgius; and in ten years from the date of the foregoing letter, a second was addressed to the members of the mission, by his Majesty.

"Reverend and Beloved,

"From your letters dated Tranquebar, the 12th of September, 1725, which some time since came to hand, we received much pleasure; since by them we are informed, not only of your zealous exertions in the prosecution of the work committed to you, but also of the happy suscess which hath hitherto attended it, and which hath been graciously given of God.

"We return you thanks for these accounts, and it will be acceptable to us, if you continue to communicate whatever shall occur in the progress of your mission.

"In the mean time, we pray you may enjoy strength of body and mind for the long continuance of your labours in this good work, to the glory of God, and the promotion of christianity among the

heathens; *that its perpetuity may not fail in generations to come.**

"GEORGE R."

"Given at our Palace at St. James's,
the 23d of February, 1727, in the
13th year of our Reign."

But these royal epistles are not the only evangelic documents, of high authority, in the hands of the Hindoos. They are in possession of letters written by the archbishop of Canterbury, of the same reign† who supported the interests of the mission with unexampled liberality, affection and zeal. These letters, which are many in number, are all written in the Latin language. The following is a translation of his Grace's first letter; which appears to have been written by him as president of the "Society for promoting Christian Knowledge."

"To Bartholomew Ziegenbalgius, and John Ernest Grundlerus, Preachers of the christian faith, on the coast of Coromandel.

"As often as I behold your letters, reverend brethren, addressed to the venerable society instituted for the promotion of the gospel, whose chief honor and ornament ye are; and as often as I contemplate the light of the gospel, either now first rising on the Indian nations, or after the intermission of some ages again revived, and as it were restored to its inheritance; I am constrained to magnify that singular goodness of God in visiting nations so remote; and to account you, my brethren, highly honoured, whose ministry it hath pleased him to employ in this pious work, to the glory of his name and the salvation of so many millions of souls.

"Let others indulge in a ministry, if not idle, certainly less laborious, among christians at home. Let them enjoy in the bosom of the church, titles

* Niecampius, Hist. Miss.
† Archbishop Wake.

and honours, obtained without labour and without danger. Your praise it will be (a praise of endless duration on earth, and followed by a just recompense in heaven) to have laboured in the vineyard which yourselves have planted; to have declared the name of Christ, where it was not known before: and through much peril and difficulty to have converted to the faith those, among whom ye afterwards fulfilled your ministry. Your province, therefore, brethren, your office, I place before all dignities in the church. Let others be pontiffs, patriarchs, or Popes; let them glitter in purple, in scarlet or in gold; let them seek the admiration of the wondering multitude, and receive obeisance on the bended knee. Ye have acquired a better name than they, and a more sacred fame. And when that day shall arrive when the chief Shepherd shall give to every man *according to his work*, a greater reward shall be adjudged to you. Admitted into the glorious society of the prophets, evangelists and apostles, ye, with them shall shine, like the sun among the lesser stars, in the kingdom of your Father, for ever.

"Since then so great honour is now given unto you by all competent judges on earth, and since so great a reward is laid up for you in heaven; go forth with alacrity to that work, to the which the Holy Ghost hath called you. God hath already given to you an illustrious pledge of his favor, an increase not to be expected without the aid of his grace. Ye have begun happily, proceed with spirit. He, who hath carried you safely through the dangers of the seas to such a remote country, and who hath given you favor in the eyes of those whose countenance ye most desired; he who hath so liberally and unexpectedly ministered unto your wants, and who doth now daily add members to your church; he will continue to prosper your endeavors, and will subdue unto himself, by your means, the *whole continent of* oriental *India.*

"O happy men! who, standing before the tribunal of Christ, shall exhibit so many nations converted to his faith by your preaching; happy men! to whom it shall be given to say before the assembly of the whole human race, "behold us, O Lord, and the children whom thou hast given us;" happy men! who being justified by the Savior, shall receive in that day the reward of your labors, and also shall hear that glorious encomium; "well done, good and faithful servants, enter ye into the joy of your Lord."

"May Almighty God graciously favor you and your labors, in all things." May he send to your aid fellow-laborers, such and as many as ye wish. May he increase the bounds of your churches. May he open the hearts of those to whom ye preach the gospel of Christ, that hearing you, they may receive life-giving faith. May he protect you and yours from all evils and dangers. And when ye arrive, (may it be late) at the end of your course, may the same God, who hath called you to this work of the gospel, and hath preserved you in it, grant to you the reward of your labor, an incorruptible crown of glory.

"These are the fervent wishes and prayers of, venerable brethren, your most faithful fellow-servant in Christ,

"GULIELMUS CANT."

"From our palace at Lambeth,
January 7, A. D. 1719."

Providence hath been pleased to grant the prayer of the king, "that the work might not fail in generations to come," and the prophecy of his archbishop is likely to be fulfilled, that it should extend "over the whole continent of Oriental India." After the first missionary Ziegenbalg had finished his course, he was followed by other learned and zealous men, upwards of fifty in number in the period of a hundred years, among whom were Schultz, Iænicke, *Gericke*, and Swartz, whose ministry has been con-

tinued in succession in different provinces, unto this time. The present state of the mission, will appear by the following extract from the journal of the author's tour through these provinces.

Tranquebar, 25th August, 1806.

"Tranquebar was the first scene of the protestant mission in India. There are at present three missionaries here, superintending the Hindoo congregations. Yesterday I visited the church built by ZIEGENBALG. His body lies on one side of the altar, and that of his fellow missionary GRUNDLER on the other. Above are the epitaphs of both, written in Latin, and engraved on plates of brass. The church was consecrated in 1718, and Ziegenbalg and his companion died in two years after. They laid the foundation for evangelizing India, and then departed, 'having finished the work, which was given them to do.' I saw also the dwelling-house of Ziegenbalg, in the lower apartment of which the registers of the church are still kept. In these I found the name of the first heathen baptized by him, and recorded in his own hand-writing in the year 1707. In Ziegenbalg's church, and from the pulpit where he stood, I first heard the gospel preached to a congregation of Hindoos, in their own tongue. The missionaries told me that religion had suffered much in Tranquebar, of late years, from European infidelity. French principles had corrupted the Danes, and rendered them indifferent to their own religion, and therefore hostile to the conversion of the Hindoos. 'Religion,' said they, 'flourishes more among the natives of Tanjore and in other provinces where there are few Europeans, than here or at Madras; for we find that European example in the large towns, is the bane of christain instruction.' One instance of hostility to the mission they mentioned, as having occurred only a few weeks before my arrival. On the 9th of July, 1756; the native chris-

tians at Tranquebar celebrated a jubilee, in commemoration of the fiftieth year since the christian ministers brought the Bible from Europe. The present year 1806, being the second 50th, preparations were made at Tranquebar for the second jubilee, on the 9th of last month; but the French principles preponderating in the government, they would not give it any public support; in consequence of which it was not observed with that solemnity which was intended. But in other places, where there were few Europeans, it was celebrated by the native Christians with enthusiasm and every demonstration of joy. When I expressed my astonishment at this hostility, the aged missionary, Dr. John, said, 'I have always remarked that the disciples of Voltaire are the true enemies of missions, and that the enemies of missions are, in general, the disciples of Voltaire.'

"*Tanjore*, 30*th August*, 1806.

"On my entering this province, I stopped an hour at a village near the road; and there I first heard the name of Swartz pronounced by a Hindoo. When I arrived at the capital, I waited on major Blackburne the British resident at the court of Tanjore, who informed me that the Rajah had appointed the next day at 12 o'clock to receive my visit. On the same day I went to Swartz's garden close to the christian village, where the rev. Mr. Kohloff resides. Mr. Kohloff is the worthy successor of Mr. Swartz and with him I found the rev. Dr. John, and Mr Horst, two other missionaries who were on a visit to Mr. Kohloff.

"Next day I visited the Rajah of Tanjore, in company with major Blackburne. When the first ceremonial was over, the Rajah conducted us to the grand salóon, which was adorned by the portraits of his ancestors; and immediately led me up to the portrait of Mr. Swartz. He then discoursed for a considerable time concerning that 'good man,' whom h

ever revered as 'his father, and guardian.' The Rajah speaks and writes English very intelligibly. I smiled to see Swartz's picture amongst these Hindoo kings, and thought with myself that there are many who would think such a combination scarcely possible. I then addressed the Rajah, and thanked him in the name of the church of England, for his kindness to the late Mr. Swartz, and to his successors, and particularly for his recent acts of benevolence to the Christians residing within his provinces. The missionaries had just informed me that the Rajah had erected 'a college for Hindoos, Mahomedans, and Christians;' in which provision was made for the instruction of '*fifty Christian* children.' His highness is very desirous that I should visit this college, which is only about sixteen miles from the capital. Having heard of the fame of the ancient Shanscrit, and Mahratta library of the kings of Tanjore, I requested his highness would present a catalogue of its volumes to the college of Fort-William; which he was pleased to do. It is volumnious, and written in the Mahratta character; for that is the proper language of the Tanjore court.

"In the evening I dined with the resident, and the rajah sent his band of music, consisting of eight or more *vinas*, with other instruments. The *vina*, or *been*, is the ancient instrument which Sir William Jones has described in his interesting descant on the musical science of the Hindoos, in the Asiatic Researches, and the sight of which, he says, he found it so difficult to obtain in northern India. The band played the English air of 'God save the King,' set to Mahratta words, and applied to the maha rajah, or great king of Tanjore. Two of the missionaries dined at the resident's house, together with some English officers. Mr. Kohloff informed me that major Blackburne has promoted the interests of the mission by every means in his power. Major Blackburne is a man of superior attainments, amiable man-

ners, and a hospitable disposition; and is well qualified for the important station he has long held, as English resident at this court.

"On the day following, I went to view the Hindoo temples, and saw the great black bull of Tanjore. It is said to be of one stone, hewn out of a rock of granite; and so large that the temple was built around it. While I surveyed it, I reflected on the multitude of natives, who during the last hundred years, had turned away their eyes from this idol. When I returned, I sat some hours with the missionaries, conversing on the general state of christianity in the provinces of Tanjore, Tritchinopoly, Madura and Palamcottah. They want help. Their vineyard is increased, and their laborers are decreased. They have had no supply from Germany in the room of Swartz, Iænicke, and Gericke; and they have no prospect of further supply, except from 'the Society for promoting Christian knowledge;' who, they hope, will be able to send out English preachers to perpetuate the mission."

"*Tanjore, Sept.* 2, 1806.

"Last Sunday and Monday were interesting days to me, at Tanjore. It being rumored that a friend of the late Mr. Swartz had arrived, the people assembled from all quarters. On Sunday three sermons were preached in three different languages.—At eight o'clock we proceeded to the church built by Mr. Swartz within the fort. From Mr. Swartz's pulpit I preached in English from Mark xiii, 10; 'And the Gospel must first be published among all nations.' The English gentlemen here attended, civil and military, with the missionaries, catechists, and British soldiers. After the service was ended, the congregation of Hindoos assembled in the same church, and filled the aisles and porches. The Tamul service commenced with some forms of prayer, *in which all the* congregation joined with loud fervor.

A chapter of the Bible was then read, and a hymn of Luther's sung. After a short extempore prayer, during which the whole congregation knelt on the floor, the Rev. Dr. John delivered an animated discourse in the Tamul tongue, from these words, 'Jesus stood and cried, saying, If any man thirst, let him come to me and drink.' As Mr. Whitefield, on his first going to Scotland, was surprised at the rustling of the leaves of the Bible, which took place immediately on his pronouncing his text (so different from any thing he had seen in his own country) so I was surprised here at the sound of the iron pen engraving the Palmyra leaf. Many persons had their *ollas* in their hands writing the sermon in Tamul short-hand. Mr. Kohloff assured me that some of the elder students and catechists will not lose a word of the preacher if he speak deliberately.*—This, thought I, is more than some of the students at our English universities can do. This aptitude of the people to record the words of the preacher, renders it peculiarly necessary 'that the priests' lips should keep knowledge.' An old rule of the mission is, that the sermon of the morning should be read to the schools in the evening, by the catechist, from his Palmyra leaf.

"Another custom obtains among them which pleased me much. In the midst of the discourse the preacher sometimes puts a question to the congregation; who answer it without hesitation, in one voice. The object is to keep their attention awake, and the minister generally prompts the answer himself.—Thus, suppose that he is saying, 'My dear brethren, it is true that your profession of the faith of Christ is attended with some reproach, and that you have lost your cast with the Brahmins. But your case is not peculiar. The man of the world is the man of

* It is well known that natives of Tanjore and Travencore can write fluently what is spoken deliberately. They do not look much at their ollas while writing. The fibre of the leaf guides the pen.

cast in Europe; and he despises the humble and devout disciple of Christ, even as your brahmin contemns the *sooder*. But, thus it hath been from the beginning. Every faithful Christian must lose cast for the gospel; even as Christ himself, the forerunner, made himself of no reputation, and was despised and rejected of men. In like manner, you will be despised; but be of good cheer, and say, Though we have lost our cast and inheritance amongst men, we shall receive in heaven a new name and a better inheritance, through Jesus Christ our Lord.' He then adds, What, my beloved brethren, shall you obtain in heaven? They answer, 'A new name and a better inheritance, through Jesus Christ our Lord.' It is impossible for a stranger not to be affected with this scene. This custom is deduced from Ziegenbalg, who proved its use by long experience.

"After the sermon was ended, I returned with the missionaries into the vestry or library of the church. Here I was introduced to the elders and catechists of the congregation. Among others came Sattianaden, the Hindoo preacher, one of whose sermons was published in England some years ago, by the society for promoting Christian knowledge. He is now advanced in years, and his black locks have grown gray. As I returned from the church, I saw the Christain families going back in crowds to the country, and the boys looking at their ollas. What a contrast, thought I, is this to the scene at Juggernaut! Here there is becoming dress, humane affections, and rational discourse. I see here no skulls, no self-torture, no self-murder, no dogs and vultures tearing human flesh! Here the Christian virtues are found in exercise by the feeble minded Hindoo, in a vigor and purity which will surprise those who have never known the native character under the greatest disadvantages, as in Bengal. It certainly surprised myself; and when I reflected on the moral conduct, upright dealing, and decorous manners of

he native Christians of Tanjore, I found in my breast a new evidence of the peculiar excellence and benign influence of Christian Faith.

"At four o'clock in the afternoon, we attended divine service at the chapel in the mission garden out of the fort. The Rev. Mr. Horst preached in the Portuguese language. The organ here accompanied the voice in singing. I sat on a granite stone which covered the grave of Swartz. The epitaph is in English verse, written by the present rajah, and signed by him, 'Serfogee." In the evening Mr. Kohloff presided at the exercise in the schools: on which occasion the Tamul sermon was repeated, and the boys' ollas examined.

In consequence of my having expressed a wish to hear Sattianaden preach, Mr. Kohloff had given notice that there would be divine service next day, Monday. Accordingly the chapel in Swartz's garden was crouded at an early hour. Sattianaden delivered his discourse in the Tamul language, with much natural eloquence, and with visible effect.—His subject was the 'Marvellous Light." He first described the pagan darkness, then the light of Ziegenbalg, then the light of Swartz, and then the heavenly light, 'when there shall be no more need of the light of the sun, or of the moon.' In quoting a passage from Scripture, he desired a lower minister to read it, listening to it as to a record; and then proceeded to the illustration. The responses by the audience were more frequently called for than in the former sermon. He concluded with praying fervently for the glory and prosperity of the church of England. After the sermon, I went up to Sattianaden, and the old Christians who had known Swartz came around us. They were anxious to hear something of the progress of christianity in the north of India. They said, they had heard good news from Bengal. I told them that the news was good, but

that Bengal was exactly a hundred years behind Tanjore.

"I have had long conversations with the missionaries, relating to the present circumstances of the Tanjore mission. It is in a languishing state at this moment, in consequence of the war on the continent of Europe. Two of its sources have dried up, the royal college at Copenhagen, and the orphan-house at Halle, in Germany. Their remaining resources from Europe is the stipend of "The Society for promoting Christian Knowledge;" whom they never mention but with emotions of gratitude and affection. But this supply is by no means commensurate with the encreasing number of their churches and schools. The chief support of the mission is derived from itself. Mr. Swartz had in his life time acquired a considerable property, through the kindness of the English government and of the native princes.—When he was dying, he said, "Let the cause of Christ be my heir." When his colleague, the pious Gericke, was departing, he also bequeathed his property to the mission. And now Mr. Kohloff gives from his private funds an annual sum; not that he can well afford it; but the mission is so extended, that he gives it, he told me, to preserve the new and remote congregations in *existence*. He stated that there were upwards of ten thousand protestant Christians belonging to the Tanjore and Tinavelly districts alone, who had not among them one complete copy of the Bible; and that not one Christian perhaps in a hundred, had a New Testament; and yet there are some copies of the Tamul scriptures still to be sold at Tranquebar: but the poor natives cannot afford to puchase them. When I mentioned the designs of the Bible society in England, they received the tidings with very sensible emotions of thankfulness.—Mr. Horst said, If only every tenth person were to obtain a copy of the scriptures, it would be an even *long to be* remembered in Tanjore. They lament

ed much that they were destitute of the aid of a printing-press, and represented to me that the progress of christianity had been materially retarded of late years by the want of that important auxiliary. They had petitioned the society for promoting Christian knowledge to send them one. They justly observed, If you can no longer send us missionaries to preach the gospel, send us the means of printing the gospel.* The Tranquebar mission and the Madras mission have both possessed printing-presses for a long period; by the means of which they have been extensively useful in distributing the scriptures and religious publications in several languages. The mission press at Tranquebar may be said to have been the fountain of all the good that was done in India during the last century. It was established by Ziegenbalg. From this press, in conjunction with that at Halle in Germany, have proceeded volumes in Arabic, Syriac, Hindostanee, Tamul, Telinga, Portuguese, Danish and English. I have in my possession the Psalms of David in the Hindostanee language, printed in the Arabic character; and the History of Christ, in Syriac, intended probably for the Syro-Romish christians on the sea-coast of Travancore, whom a Danish missionary once visited, both of which volumes were edited by the missionaries of Tranquebar. There is also in Swartz's library at Tanjore, a grammar of the Hindostanee language, in quarto, published at the same press; an important fact which was not known at the college of Fort-William, when professor Gilchrist commenced his useful labors in that language."

* The Brahmins in Tanjore have procured a press, "which they dedicate (say the missionaries in their last letter) to the glory of their gods: but the missionaries, who first introduced the civilization of christianity at the Tanjore capital, are still without one. Printing is certainly the legitimate instrument of the Christian for the promulgation of christianity. We protestants have put it into the hands of the Brahmins, and we ought to see to it, that the teachers of our own religion are possessed of an equal advantage.

Tanjore, Sept. 3, 1806.

"Before I left the capital of Tanjore, the rajah was pleased to honor me with a second audience. On this occasion he presented to me a portrait of himself, a very striking likeness, painted by an Hindoo artist at the Tanjore court.* The missionary, Dr. John, accompanied me to the palace. The rajah received him with much kindness, and presented to him a piece of gold cloth. Of the resident missionary Mr. Kohloff, whom the rajah sees frequently, he spoke to me in terms of high approbation. This cannot be very agreeable to the Brahmins; but the rajah, though he yet professes the Brahminical religion, is no longer obedient to the dictates of the Brahmins, and they are compelled to admit his superior attainments in knowledge. I passed the chief part of this morning in looking over Mr. Swartz's manuscripts and books: and when I was coming away Mr. Kohloff presented to me a Hebrew psalter, which had been Mr. Swartz's companion for fifty years; also a brass lamp which he had got first when a student at the college of Halle, and had used in his lucubrations to the time of his death; for Mr. Swartz *seldom preached to the natives without previous study.* I thought I saw the image of Swartz in his successor. Mr. Kohloff is a man of great simplicity of manners, of meek deportment, and of ardent zeal in the cause of revealed religion, and of humanity. He walked with me through the Christian village close to his house; and I was much pleased to see the affectionate respect of the people towards him; the young people of both sexes coming forward from the doors on both sides, to salute him and receive his benediction."†

* It is now placed in the public library of the University of Cambridge.

† That I may give to those who are interested in the promotion of christianity in the east, a more just view of the character of Swartz's successor, the rev. Mr. Kohloff, I shall subjoin an extract of a letter which I have since received from the rev. Mr. Horst.

"TANJORE, Sept. 24, 1807.

"*The rev. Mr. Kohloff is sometimes rather weak*, on account of so many and

"*September* 4, 1806.

"Leaving Tanjore, I passed through the woods inhabited by the collaries (or thieves) now humanized by christianity. When they understood who I was, they followed me on the road, stating their destitute condition, in regard to religious instruction. They were *clamorous* for bibles. They supplicated for teachers. "We don't want bread or money from you, said they; but we want the word of God.'—Now, thought I, whose duty is it to attend to the moral wants of this people? Is it that of the English nation, or of some other nation?"

"*Tritchinopoly, Sept.* 5.

"The first church built by Swartz is at this place. It is called Christ's church, and is a large building, capable of containing perhaps two hundred people.* The aged missionary, the rev. Mr. Pohle, presides over this church, and over the native congregations at this place. Christianity flourishes; but I found that here, as at other places, there is a 'famine of bibles.' The jubilee was celebrated on the 9th of July, being the hundredth year from the arrival of the messengers of the gospel. On this occasion their

various cares that assail him without ceasing. He provides for the wants of this and the southern missions (Tritchinopoly excepted) by disbursing annually upwards of 1000 pagodas (about £.250 sterl.) out of his private purse, partly to make up the difference between the income and expenditure of this and the southern mission (of which I annex an abstract) and the rest in assisting the deserving poor, without regard to religion; and for various pious uses. To him, as arbitrator and father, apply all Christians that are at variance, disturbed from without or from within, out of service or distressed; for most of our Christians will do any thing rather than go to law.

"All these heterogenous, but, to a missionary at Tanjore, unavoidable avocations, joined to the ordinary duties of his station, exercise his mind early and late; and if he is not of a robust constitution, will undermine his health at last. Happily, several neighboring churches and new congregations, belonging to the mission of Tanjore, afford Mr. Kohloff frequent opportunities to relax his mind, and to recruit his health and spirits, by making occasional short excursions to see these new Christians, who were professed thieves only a few years ago, and many of them are now an honor to the Christian profession, and industrious peasants. It is pleasing to behold the anxiety with which a great number of our Christian children inquire at such times when their father will return; and how they run several miles to meet him with shouts and clapping of hands, and hymns of thanks to God, as soon as they discern his palankeen at a distance."

* Probably an error of the Press for 2000.—Amer. Ed.

venerable pastor preached from Matt. xxviii, 19; 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' At this station, there are about a thousand English troops. Mr. Pohle being a German, does not speak English very well; but he is reverenced for his piety by the English; and both officers and men *are glad to hear the religion of their country preached in any way.* On the Sunday morning, I preached in Christ's church to a full assembly, from these words, 'For we have seen his star in the east, and are come to woship him.' Indeed what I had seen in these provinces rendered this text the most appropriate I could select. Next day some of the English soldiers came to me, desiring to know how they might procure bibles. 'It is a delightful thing, said one of them, to hear our own religion preached by our own countryman.' I am informed that there are at this time above twenty English regiments in India, and that not one of them has a chaplain. The men live without religion, and then they bury each other. O England, England, it is not for thine own goodness that Providence giveth thee the treasures of India!

"I proceed hence to visit the Christian churches in the provinces of Madura, and Tinavelly."

The friends of christianity in India have had it in their power to afford some aid to the Christian churches in Tanjore. On the 1st of January of the present year (1810,) the rev. Mr. Brown preached a sermon at Calcutta, in which he represented the petition of the Hindoos for bibles. A plain statement of the fact was sufficient to open the hearts of the public. A subscription was immediately set on foot, and lieut. general Hewitt, commander in chief, then deputy governor in Bengal, subscribed £.250. The chief officers of government, and the principal inhabitants of Calcutta, raised the subscription, in a few days, to the sum of £.1000 sterling. Instruc-

ıs were sent to Mr. Kohloff, to buy up all the co-
s of the Tamul scriptures; to distribute them at
all price amongst the natives, and to order a new
tion to be printed off without loss of time.*

VERSIONS OF THE SCRIPTURES FOR THE HINDOOS.

Having now seen what the Hindoos are in their
te of idolatry, as at Juggernaut, and in Bengal;
l what they may become under the influence of
istianity, as at Tranquebar, Tritchinopoly, and
njore; it remains, to give some account of the
nslation of the scriptures into the languages of
Hindoos.

There are five principal languages spoken by
ıdoos in countries subject to the British empire.
ese are, the Hindostanee, which pervades Hin-
ıtan generally; and the four languages of the four
at provinces, viz. the Bengalee, for the province
Bengal; the Telinga, for the northern Sircars; the
mul, for Coromandel, and the Carnatic; and the
ılayalim, or Malabar, for the coast of Malabar
l Travancore.

Of these five languages, there are two into which
scriptures are already translated; the Tamul, by
Danish missionaries in the last century; and the
ıgalee, by the Baptist missionaries from England.
e remaining three languages are in progress of
ıslation; the Hindostanee, by the reverend Henry

The chief names in this subscription, besides that of gen. Hewitt, were Sir
Royds, Sir W. Borroughs, John Lumsden, esq George Udney, esq. J. H.
ngton, esq. Sir John D'Oyley, colonel Carey, John Thornhill, esq. R. C.
ien, esq. Tho's Hayes, esq. W. Egerton, esq. &c. &c.

us, while we are disputing in England whether the bible ought to be given
Hindoos, the deputy governor in Bengal, the members of the supreme
cil, and of the supreme court of judicature, and the chief officers of the
nment, after perusing the information concerning the state of India sent
this country, are satisfied that it is an important duty, and a Christian obli-
ı.

Martin, B. A. chaplain in Bengal;* the Malabar, by Mar Dionysius, bishop of the Syrian Christians in Travancore; both of which translations will be noticed more particularly hereafter; and the Telinga, by Ananda Rayer, a Telinga Brahmin, by birth a Mahratta, under the superintendance of Mr. Augustus Desgranges at Vizagapatam, a missionary belonging to the London Society.

Ananda Rayer, a Brahmin of high cast, was lately converted to the Christian faith, and has given undoubted proofs of the serious impression of its principles on his heart.† It is remarkable that versions of the scriptures should be now preparing for the Mahomedans and Hindoos, by their own converted countrymen; namely, the Persian and Arabic versions, by Sabat the Arabian; and the Telinga version by Ananda Rayer, the Telinga Brahmin. The latter has translated the four Gospels, and the Acts of the

* It was before mentioned that the gospels were translated into Hindostanee, and part of them printed in the college of Fort William. Another version has since been published by the Baptist missionaries. The Hindostanee being spoken over such extensive regions, varies much in its dialects.

† The account of Ananda Rayer's conversion is given by the rev. Dr. John, the aged missionary at Tranquebar, in a letter to Mr. Desgranges. This Brahmin applied (as many Brahmins and other Hindoos constantly do) to an older Brahmin of some fame for sanctity, to know "what he should do that he might be saved?" The old Brahmin told him that "he must repeat a certain prayer four lack of times:" that is, 400,000 times. This he performed in a Pagoda, in six months; and added many painful ceremonies But finding no comfort or peace from these external rites, he went to a Romish priest, and asked him if he knew what was the true religion? The priest gave him some Christian books in the Telinga language; and, after a long investigation of christianity, the inquiring Hindoo had no doubt remaining on his mind, that "Christ was the saviour of the world." But he was not satisfied with the Romish worship in many points: he disliked the adoration of images, and other superstitions: and having heard from the priests themselves, that the Protestant Christians at Tanjore and Tranquebar, professed to have a purer faith, and had got the bible translated, and worshipped no images; he visited Dr. John, and the other missionaries at Tranquebar, where he remained four months, conversing, says Dr. John, "almost every day with me," and examining the holy scriptures. He soon acquired the Tamul language (which has affinity with the Talinga) that he might read the Tamul translation; and he finally became a member of the Protestant church.

The missionaries at Vizagapatam being in want of a learned Telinga scholar, to assist them in a translation of the scriptures into the Telinga language, Dr. John recommended Ananda Rayer; "for he was averse, says he, to undertake any worldly employment, and had a great desire to be useful to his brethren of the Telinga nation." The reverend missionary concludes thus: "What Jesus Christ hath required of his followers, this man hath literally done; he hath left father, mother, sisters and brothers, and houses and lands for the gospel's sake."

See Dr. John's letter, dated 29th January, 1808, communicated to the Bible Society, by the rev. Mr. Brown.

Apostles. The progress of Sabat in his translations will be noticed hereafter.

THE CEYLONESE.

In the island of Ceylon, the population under the British government amounts, according to the best authorities, to upwards of a million and a half; and one third is supposed to profess christianity. This population was divided by the Dutch, while they had possession of the island, into 240 church-ships, and three native schoolmasters were appointed to each church-ship. The Dutch government never gave an official appointment to any native who was not a Christian; a distinction which was ever considered by them as a wise policy, as well as a Christian duty, and which is continued by his majesty's government in Ceylon. Perhaps it is not generally known in England that our Bengal and Madras governments do not patronize the native Christians. They give official appointments to Mahomedans and Hindoos generally, in preference to natives professing christianity. The chief argument for the retention of this system is precedent. It was the practice of the first settlers. But it has been often observed that what might be proper or necessary in a factory, may not be tolerable in a great empire. It is certain that this system confirms prejudice, exposes our religion to contempt in the eyes of the natives, and precludes every ray of hope of the future prevalence of christianity at the seats of government.

"*Jaffna-patam, in Ceylon, Sept.* 27, 1806.

"From the Hindoo temple of Ramisseram, I crossed over to Ceylon, keeping close to Adam's bridge. I was surprised to find that all the boatmen were Christians of Ceylon. I asked the helmsman what *religion the English* professed, who now governed

the island. He said he could not tell, only that they were not of the Portuguese or Dutch religion. I was not so much surprised at his ignorance afterwards, as I was at the time.

"I have had the pleasure to meet here with Alexander Johnstone, Esq.* of the Supreme Court of Judicature, who is on the circuit; a man of large and liberal views, the friend of learning, and of christianity. He is well acquainted with the language of the country, and with the history of the island; and his professional pursuits affords him a particular knowledge of its present state; so that his communications are truly valuable. It will be scarcely believed in England, that there are here protestant churches under the king's government, which are without ministers. In the time of Baldæus, the Dutch preacher and historian, there were thirty-two Christian churches in the province of Jaffna alone. At this time there is not one protestant European minister in the whole province. I ought to except Mr. Palm, a solitary missionary, who has been sent out by the London society, and receives some stipend from the British government. I visited Mr. Palm, at his residence a few miles from the town of Jaffna. He is prosecuting the study of the Tamul language; for that is the language of this part of Ceylon, from its proximity to the Tamul continent. Mrs. Palm has made as great progress in the language as her husband, and is extremely active in the instruction of the native women and children. I asked her if she had no wish to return to Europe, after living so long among the uncivilized Cingalese. No, she said; she was 'all the day long happy in the communication of knowledge.' Mr. Palm has taken possession of the old protestant church of Tilly-Pally By reference to the history, I found it was the church in which Bal-

* Now Sir Alexander Johnstone, Chief Justice of Ceylon.

dæus himself preached (as he himself mentions) to a congregation of two-thousand natives; for a view of the church is given in his work. Most of those handsome churches, of which views are given in the plates of Baldæus's history, are now in ruins. Even in the town and fort of Jaffna, where there is a spacious edifice for divine worship, and a respectable society of English and Dutch inhabitants, no clergyman has been yet appointed. The only protestant preacher in the town of Jaffna is Christian David, a Hindoo catechist, sent over by the mission of Tranquebar. His chief ministrations are in the Tamul tongue; but he sometimes preaches in the English language, which he speaks with tolerable propriety; and the Dutch and English resort to him. I went with the rest of his church, when he delivered extempore a very excellent discourse, which his present majesty George the Third would not have disdained to hear. And this Hindoo supports the interests of the English church in the province of Jaffna. The Dutch ministers who formerly officiated here, have gone to Batavia or to Europe. The whole district is now in the hands of the Romish priests from the college of Goa; who perceiving the indifference of the English nation to their own religion, have assumed quiet and undisturbed possession of the land. And the English government justly preferring the Romish superstition to the worship of the idol Boodha, thinks it right to countenance the catholic religion in Ceylon. But whenever our church shall direct her attention to the promotion of christianity in the East, I know of no place which is more worthy of her labor, than the old protestant vineyard of Jaffna-Patam. The scriptures are already prepared in the Tamul language. The language of the rest of Ceylon is the Cingalese, or Ceylonese."

Columbo, in Ceylon, 10*th March*, 1808.

"——— I find that the south part of the island is *in much the same* state as the north, in regard to

Christian instruction. There are but two English clergymen in the whole island. 'What wonder' (said a Romish priest to me) 'that your nation should be so little interested about the conversion of the pagans to christianity, when it does not even give teachers to its own subjects who are already Christians! I was not surprised to hear that great numbers of the protestants every year go back to idolatry. Being destitute of a Head to take cognizance of their state, they apostatize to Boodha, as the Israelites turned to Baal and Ashteroth. It is perhaps true that the religion of Christ has never been so disgraced in any age of the church, as it has been lately, by our official neglect of the protestant church in Ceylon.

"I passed the day at Mount Lavinia, the country residence of General Maitland, the governor of Ceylon; and had some conversation with his excellency on the religious state of the country. He desired I would commit to writing, and leave with him a memorandum of inquiries which I wished should be made on subjects relating to the former prevalence of the protestant religion in the island, and the means of reviving and establishing it once more. His excellency expressed his conviction that some ecclesiastical establishment ought to be given to Ceylon; as had been given to other colonies of his majesty in America and the West Indies. He asked what was the cause of the delay in giving an ecclesiastical establishment to the continent of India. I told him I supposed the chief cause was the mixed government of our Indian empire. It was said to be a question at home, who ought to originate it. Had there been no revolution in Europe to distract the attention of the nation, and had Mr. Pitt lived, many things of a grand and arduous character would have been done which are yet left undone. There are now three missionaries of the London society established in three different parts of the island. It gave me great pleasure to find

that General Maitland, and the senior chaplain at Columbo, the Honorable Mr. Twisleton, had afforded their patronage in the most liberal manner to these useful teachers. Government has allowed to each of them an annual stipend. In returning from the country I passed through the groves of cinnamon, which extend nearly a mile in length. Ceylon is believed by some of the Easterns both Mahomedans and Hindoos, to have been the residence of the first man (for the Hindoos have a first man, and garden of Eden, as well as the Christians;) because it abounds in "Trees pleasant to the eyes, and good for food;" and is famous for its rare metals and precious stones. 'There is gold, bdellium, and the onyx-stone.' The rocky ridge which connects this happy island with the main land, is called Adam's bridge; the lofty mountain in the middle of the island every where visible, is called Adam's peak: and there is a sepulchre of immense length, which they call Abel's tomb. All these names were given many ages before the introduction of christianity from Europe. The cinnamon trees love a sandy soil. The surface of the ground appeared to be entirely sand. I thought it wonderful that the most valuable of all trees should grow in luxuriance in such an arid soil without human culture. I compared them in my mind to the Ceylon Christians in their present state, who are left to flourish by themselves under the blessing of heaven, without those external and rational aids which have been divinely appointed to nourish the church of Christ."

"*Columbo*, 11*th March*, 1808.

"I have conversed with intelligent persons on the means of translating the scriptures into the Cingalese language. The whole of the New Testament has been translated, but only three books of the Old Testament. But even this portion has been translated *almost in vain:* for there is no supply of books

for the use of the people. I reflected with astonish ment on the fact, that there are by computatio 500,000 natives in Ceylon professing christianit and that there should not be one complete copy c the holy scriptures in the vernacular tongue. Sa muel Tolfry, esq. head of a civil department in Co lumbo, is a good Cingalese scholar, and is now en gaged in compiling a Cingalese dictionary. I pro posed to him to undertake the completion of th Cingalese version; which is easily practicable, a there are many learned Cingalese Christians in Co lumbo. He professed himself ready to engage i the work, provided he should receive the sanction c government. I mentioned to him what had passe in my conversation with gen. Maitland, and his ex cellency's favorable sentiments on the subject; an added that a correspondence would be immediatel commenced with him from Calcutta concerning th work, and funds appropriated for the execution c it. Alexander Johnstone, esq. who is now in Co lumbo, has furnished me with his sentiments on th best means of reviving and maintaining the protes ant interest in Ceylon. Did his professional aroca tions permit, Mr. Johnstone is himself the fit perso to superintend the translation and printing of th scriptures. It is a proof of the interest which thi gentleman takes in the progress of Christian know ledge, that he hath caused bishop Porteus's Evi dences of Christianity to be translated into the Cin galese tongue, for distribution among the natives."

THE MALAYS.

A new empire has been added to Great Britain i the east, which may be called her Malay empire The extensive dominion of the Dutch in the India ocean, is devolving upon the English; and it may b expected that Britain will soon be mistress of th

whole of the Malayan Archipelago. But as we increase our territories, we increase our obligations. Our duties to our Hindoo empire have been long enough the subject of discussion: let us now turn our attention to the obligations which we owe to our Malay empire. We are now about to take possession of islands, peopled by numbers of protestant christians. For in every island where the Dutch established their government, they endeavored to convert the natives to christianity, and they were successful. Those amongst us who would recommend that the evangelization of barbarous nations should be deferred "till a more convenient season," will have no opportunity of offering the advice in regard to some of these islands: for, behold, the natives are Christians already. They profess the religion of the bible. Let it be our endeavor then to do more justice to these our new protestant subjects than we have done to the Christians of Ceylon. We have less excuse in the present instance, for the Malay scriptures are already translated to our hands. What a noble field here opens to the view of the "society for promoting Christian knowledge," and of the Bible Society! Here there is ample room for a praise-worthy emulation, and for the utmost exercise of their benevolent exertions. One huudred thousand Malay bibles will not suffice to supply the Malay Christians.

The sacred scriptures were translated by the Dutch into the eastern Malay;* for that is the general language of their extensive dominions in the Indian sea. But the eastern Malay is different from the western Malay, or that of Sumatra. In the college of Fort William, Thomas Jarret, esq. of the honorable company's civil service, was preparing a version of the scriptures in the western Malay; for which undertaking he was well qualified, having resided

* A complete version of the Malay bible was published in the Arabic character at Batavia, in 5 vols. 8vo. in 1758, under the direction of Jacob Mossel, governor general of the Dutch possessions in the East Indies.

twelve years in Sumatra. When the progress of the biblical translations was interrupted in the college, Mr. Jarret prosecuted the work, after his return to Madras. He has had an assistant in the design, a learned Malay of the rank of Rajah in his own country, who came from Sumatra for the purpose. Mr. Jarret has also made considerable progress in compiling a copious Malay dictionary, which he commenced before he left the island. His labor, it is to be hoped, will not be lost to the public; for the Malay language is daily increasing in its importance to the British nation.

Prince of Wales' island, or as it is called by the natives, Penang, or Pulo Penang, that is, the island Penang, is the capital of our Malay territories, and is the proper place for the cultivation of the Malay language, being situated close to the main land of Malacca. As there is a college in Bengal for instructing the English in the languages of the continent of Hindostan, it is equally expedient that there should be an institution in Penang for the cultivation of the Malay tongue, and of the various dialects of our insular possessions. The Dutch attended to this subject in the very infancy of their empire. Besides, it is probable that Penang will, in the progress of eastern civilization, become the great emporium of Asiatic commerce. Its sudden elevation, is a prognostic of its future celebrity. It is situated on what may be called "the high way," in which ships sail from either hemisphere; and is the very centre of British navigation in the east. The author resided in this island for about a month, and was greatly surprised at the variety of languages which are spoken, and at the different races of men who present themselves to view in this infant settlement. The merchants are principally of the Malay and Indo-Chinese nations. John Shaw, esq. was prosecuting the study of the eastern Malay language, when I visited

the island, and has since published a considerable portion of a Malay grammar.

The author who chiefly claims our notice in regard to the Malay regions, is J. C. Leyden, M. D. Professor of Hindostanee in the college of Fort William. To him the learned world is indebted for "a dissertation on the languages and literature of the Indo Chinese nations," just published in the Asiatic Researches, in which he illuminates a very dark subject, and opens a new view to Great Britain of her insular possessions in Asia. Dr. Leyden takes the lead in this most useful science, in the east, being possessed of very rare talents for general philogy, which he has applied almost suddenly, and with admirable effect, to the Oriental languages. If this erudite scholar should prosecute his researches for some years to come, with equal assiduity and success, he will promote, in the most effectual manner, the general civilization of the east by opening the way for the future exertions of Christian teachers, and preparing them for the study of languages, the names of which are not yet known in Europe.

Penang, and the neighboring settlement of Malacca, are most favorable stations for the study of the various dialects of the Malay and Chinese languages; and for pouring forth from the press useful works for the civilization of maritime and Austral Asia. Every week, boats of different nations are ready to carry off every thing that is printed to their respective regions. The author found here a general spirit of inquiry, a communicative disposition, and an unusual thirst for knowledge; for the civilities of commerce have a tendency to weaken prejudice and superstition among barbarous tribes.

Although the Dutch introduced christianity on every island where they established a government, yet the greater part of the Maylay islands are involved in darkness. The natives are of three casts, *Pagans, Mahomedans*, and Chinese. The Mahome-

dans chiefly inhabit the shores, and the Pagans the interior parts of the islands. The barbarism of the interior nations in Sumatra, Borneo, and the other islands almost exceeds belief. Marsden, in his history of Sumatra, had informed us that it was usual with the natives of the interior, called the Batta tribes, to kill and eat their criminals and prisoners of war; but the researches of Dr. Leyden have led to the discovery that they sometimes sacrifice their own relations. "They themselves declare," says he, "that they frequently eat their own relations when aged and infirm: and that, not so much to gratify their appetite as to perform a pious ceremony. Thus, when a man becomes infirm and weary of the world, he is said to invite his own children to eat him in the season when salt and limes are cheapest. He then ascends a tree, round which his friends and offspring assemble, and as they shake the tree, join in a funeral dirge, the import of which is, 'The season is come, the fruit is ripe, and it must descend.' The victim descends, and those that are nearest and dearest to him deprive him of life, and devour his remains in a solemn banquet."*

These cannibals inhabit the interior of the island of Sumatra, on the shores of which is the English settlement, Bencoolen, or Fort Marlborough. We have been settled there for a long period, and trade with the inhabitants for their species. In return for the pepper which the natives give us, it would well become our character as a Christian nation, were we now at length, to offer them the New Testament.

Another description of Barbarians in the eastern isles, are the Haraforas, called by the Dutch, the Alfoers. They are to be found in almost all the larger islands. "In their manners, says Dr. Leyden, the most singular feature is the necessity imposed on every person of, sometime in his life, imbruing his hands in human blood: and in general, among all

* *Asiatic Researches*, vol. x. p. 203.

their tribes, no person is permitted to marry, till he can shew the skull of a man whom he has slaughtered. They eat the flesh of their enemies like the Battas, and drink out of their skulls; and the ornaments of their houses are human skulls and teeth."† When the author was at Pulo Penang, he himself saw a chief of the Malay tribe who had a staff, on the head of which was a bushy lock of human hair; which he said he had cut from the head of his enemy whom he had killed.

The author has mentioned the foregoing circumstances to shew what Paganism is in its natural state, and to awaken some desire of civilizing a people who are now so accessible to us. Some philosophers of the school of Voltaire and Gibbon, have been extravagant in their eulogium of man in a state of nature, or in some other state *devoid* of christianity; and it is to be lamented that some Christian writers have tried of late to draw the same picture. But Paganism in its best estate, is well described by one line of the poet:

Monstrum, horrendum, informe, ingens cui LUMEN ademptum—Virg.

No quarter of the globe promises to be more auspicious to Christian missions than the Malayan Archipelago. In regard to the probable success of our endeavors, the Dutch have already shewn *what is practicable*. The natives are of different casts, and are a divided people. The communication is easy from island to island; our own ships are continually plying on their shores. The China fleets pass through twice or oftener every year; and with most of the islands we have intercourse by what is called in India, the country trade. And now there will be, of course, an English government established in each of the conquered islands in lieu of the Dutch.

The Mahomedans found it easy to translate the koran into the languages of Java, and of the Cele-

† *Asiatic Researches*, vol. x. p. 217.

bes; but the sacred scriptures are not yet translated into either of these languages. The proper language of Java is different from the Malay of the city of Batavia. The language of the Celebes is called the Bugis, or Bouguese.* The natives of Celebes are distinguished for their vigor of mind and strength of body; and are acknowledged to be the first of the Orange Timor, or eastern men. Literature was formerly cultivated among them. Dr. Leyden enumerates fifty three different volumes. "Their songs," says he, "and romances are famous among all the islands of the east." Their language extends to other islands; for they formerly carried their conquests beyond the Moluccas. The man who shall first translate the bible into the language of the Celebes, will probably be read by as many islanders as have read the translation of Wickliffe. Let us consider how long these nations have waited for Christian instruction, and contemplate the words of the prophecy, "The isles shall wait for HIS law."—Is. xlii, 4.

The facilities for civilizing the Malayan isles are certainly very great; and these facilities are our strongest encouragement to make the attempt. Both in our translation of the scriptures and in missions to the heathen, we should avoid as much as possible what may be called *enterprise*. Let us follow the path that is easy and secure, and make use of those means which are already afforded to us by Providence. Thus the most valuable and important translation of the scriptures in the present circumstances, will be that for which a people are already prepared, such as the Malayalim, the Cingalese, and Malay. And the most judiciously planned missions will be those where there is a prospect of the personal security to the teachers; and where there are, judging

* *Lord* Minto notices in his speech to the college of Fort-William, that Thomas *Raffles*, esq. secretary to the government in prince of Wales's Island, is *employed* in compiling a code of Malay laws, in the Malay and Bouguese *languages*.

from human probabilities, the greatest facilities for the conversion of the people.

THE SYRIAN CHRISTIANS IN INDIA.

The Syrian Christians inhabit the interior of Travancore and Malabar, in the south of India; and have been settled there from the early ages of christianity. The first notices of this ancient people in recent times are to be found in the Portuguese histories. When Vasco de Gama arrived at Cochin, on the coast of Malabar, in the year 1503, he saw the sceptre of the Christian king; for the Syrian Christians had formerly regal power in Malay-ala.* The name or title of their last king was Beliarte; and he dying without issue, the dominion devolved on the king of Cochin and Diamper.

When the Portuguese arrived, they were agreeably surprised to find upwards of a hundred Christian churches on the coast of Malabar. But when they became acquainted with the purity and simplicity of their worship, they were offended. "These churches," said the Portuguese "belong to the pope." "Who is the pope," said the natives, "we never heard of him." The European priests were yet more alarmed, when they found that these Hindoo Christians maintained the order and discipline of a regular church under episcopal jurisdiction: and that, for 1300 years past, they had enjoyed a succession of bishops appointed by the patriarch of Antioch.—"We," said they, "are of the true faith, whatever you from the west may be; for we come from the place where the followers of Christ were first called Christians."

* Malay-ala is the proper name for the whole country of Travancore and Malabar, comprehending the territory between the mountains and the sea, from cape Comorin to cape Illi or Dilly. The language of these extensive regions is called Malayalim, and sometimes Malabar. We shall use the word Malabar, as being of *easier pronounciation*.

When the power of the Portuguese became sufficient for their purpose, they invaded these tranquil churches, seized some of the clergy, and devoted them to the death of heretics. Then the inhabitants heard for the first time that there was a place called the inquisition; and that its fires had been lately lighted at Goa, near their own land. But the Portuguese, finding that the people were resolute in defending their ancient faith, began to try more conciliatory measures. They seized the Syrian bishop Mar Joseph, and sent him prisoner to Lisbon: and then convened a Synod at one of the Syrian churches called Diamper, near Cochin, at which the Romish archbishop Menezes presided. At this compulsory synod, one hundred and fifty of the Syrian clergy appeared. They were accused of the following practices and opinions: "That they had married wives; that they owned but two sacraments, baptism and the Lord's supper; that they neither invoked saints; nor worshipped images, nor believed in purgatory: and that they had no other orders or names of dignity in the church than bishop, priest and deacon." These tenets they were called on to abjure, or to suffer suspension from all church benefices. It was also decreed that all the Syrian books on ecclesiastical subjects that could be found, should be burned; "in order," said the inquisitors, "that no pretended apostolical monuments may remain."

The churches on the sea-coast were thus compelled to acknowledge the supremacy of the pope: but they refused to pray in Latin, and insisted on retaining their own language and liturgy. This point they said they would only give up with their lives. The pope compromised with them: Menezes purged their liturgy of its errors: and they retain their Syriac language, and have a Syriac college unto this day. These are called the Syro-Roman churches, and are principally situated on the sea-coast.

The churches in the interior would not yield to Rome. After a show of submission for a little while, they proclaimed eternal war against the inquisition; they hid their books, fled occasionally to the mountains, and sought the protection of the native princes, who had always been proud of their alliance.

Two centuries had elapsed without any particular information concerning the Syrian Christians in the interior of India. It was doubted by many whether they existed at all; but if they did exist, it was thought probable that they must possess some interesting documents of Christian antiquity. The author conceived the design of visiting them, if practicable, in his tour through Hindostan. He presented a short memoir on the subject in 1805, to marquis Wellesley, then governor general of India; who was pleased to give orders that every facility should be afforded to him in the prosecution of his inquiries. About a year after that nobleman had left India, the author proceeded on his tour. It was necessary that he should visit first the court of the rajah of Travancore, in whose dominions the Syrian Christians resided, that he might obtain permission to pass to their country. The two chief objects which he proposed to himself in exploring the state of this ancient people, were these: First, to investigate their literature and history, and to collect biblical manuscripts. Secondly, if he should find them to be an intelligent people, and well acquainted with the Syriac scriptures, to endeavor to make them instruments of illuminating the southern part of India, by engaging them in translating their scriptures into the native languages. He had reason to believe that this had not yet been done; and he was prepared not to wonder at the delay, by the reflection how long it was before his own countrymen began to think it their duty to make versions of the scriptures, for the use of other nations.

"*Palace of Travancore*, 19*th Oct.* 1806.

"I have now been a week at the palace of Trivanduram, where the rajah resides. A letter of introduction from lieut. col. Mecaulay, the British resident at Travancore, procured me a proper reception. At my first audience his highness was very inquisitive as to the objects of my journey. As I had servants with me of different casts and languages, it was very easy for the Brahmins to discover every particular they might wish to know, in regard to my profession, pursuits, and manner of life.—When I told the rajah that the Syrian Christians were supposed to be of the same religion with the English, he said he thought that could not be the case, else he must have heard it before; if however it was so, he considered my desire to visit them as being very reasonable. I assured his highness that their *shaster* and ours was the same; and shewed him a Syriac New Testament which I had at hand. The book being bound and gilt after the European manner, the rajah shook his head, and said he was sure there was not a native in his dominions who could read that book. I observed that this would be proved in a few days. The dewan (or prime minister) thought the character something like what he had seen sometimes in the houses of the Soorianì. The rajah said he would afford me every facility for my journey in his power. He put an emerald ring on my finger, as a mark of his friendship, and to secure me respect in passing through his country; and he directed his dewan to send proper persons with me as guides.

"I requested that the rajah would be pleased to present a catalogue of all the Hindoo manuscripts in the temples of Travancore to the college of Fort William in Bengal. The Brahmins were very averse to this; but when I shewed the rajah the catalogues *of the books* in the temples of Tanjore, given by the *rajah of Tanjore*, and those of the temple of Re-

misseram, given by order of the rannie (or queen) of Ramnad; he desired it might be done: and orders have been sent to the Hindoo college of Trichoor for that purpose."*

"*Chinganoor; a church of the Syrian Christians,* *Nov.* 10*th*, 1806.

"From the palace of Travancore I proceeded to Mavely-car, and thence to the hills at the bottom of the high Ghauts which divide the Carnatic from Malay-ala. The face of the country in general in the vicinity of the mountains, exhibits a varied scene of hill and dale, and winding streams. These streams fall from the mountains, and preserve the vallies in perpetual verdure. The woods produce pepper, cardamoms, and cassia, or common cinnamon; also frankincense and other aromatic gums. What adds much to the grandeur of the scenery in this country is, that the adjacent mountains of Travancore are not *barren*, but are covered with forests of teak wood; the Indian oak, producing, it is said, the largest timber in the world.

"The first view of the Christian churches in this sequestered region of Hindostan, connected with the idea of their tranquil duration for so many ages, cannot fail to excite pleasing emotions in the mind of the beholder. The form of the oldest buildings is not unlike that of some of the old parish churches in England; the style of building in both being of Saracenic origin. They have sloping roofs, pointed arch windows, and buttresses supporting the walls. The beams of the roof being exposed to view are ornamented; and the ceiling of the choir and altar is circular and fretted. In the cathedral churches, the shrines of the deceased bishops are placed on each side of the altar. Most of the churches are built

* These three catalogues, together with that of the rajah of Cochin, which the author procured afterwards, are now deposited in the college of Fort William, and probably contain all the Hindoo literature of the south of India.

of a reddish stone, squared and polished at the quarry; and are of durable construction, the front wall of the largest edifices being six feet thick. The bells of the churches are cast in the founderies of the country: some of them are of large dimensions and have inscriptions in Syriac and Malay-alim. In approaching a town in the evening, I once heard the sound of the bells among the hills; a circumstance which made me forget for a moment that I was in Hindostan, and reminded me of *another* country.

"The firit Syrian church which I saw was at Mavelycar: but the Syrians here are in the vicinity of the Romish Christians; and are not so simple in their manners as those nearer the mountains. They had been often visited by Romish emissaries in former times: and they at first suspected that I belonged to that communion. They had heard of the English, but strangely supposed that they belonged to the church of the pope in the west. They had been so little accustomed to see a friend, that they could not believe that I was come with any friendly purpose. Added to this, I had some discussions with a most intelligent priest, in regard to the original language of the Four Gospels, which he maintained to be Syriac; and they suspected from the complexion of my argument, that I wished to weaken the evidences for their antiquity.* Soon however the gloom and

* "You concede," said the Syrians, "that our Saviour spoke in our language; how do you know it?" From Syriac expressions in the Greek gospels. It appears that he spoke Syriac when he walked by the way (Ephphatha,) and when he sat in the house (Talitha Cumi,) and when he was upon the cross (Eli, Eli, lama sabachthani.) The Syrians were pleased when they heard that we had got their language in our English books. The priest observed that these last were not the exact words, but 'Ail, Ail, lamono sabachthani.' I answered that the word must have been very like Eli, for one said "He called for Elias." "True, said he, but yet it was more likely to be Ail, Ail, (pronounced Il or Eel) for Hil or Hila, is old Syriac for vinegar; and one thought he wanted vinegar, and filled immediately a sponge with it. But our Saviour did not want the medicated drink as they supposed. But, added he, if the parables and discourses of our Lord were in Syriac, and the people of Jerusalem commonly used it, is it not marvellous that his disciples did not record his parables in the Syriac language; and that they should have recourse to the Greek?" I observed that the gospel was for the world, and the Greek was then the universal language, and therefore Providence selected it. "It is very probable, said he, that the gospels were *translated immediately* afterwards into Greek, as into other languages; but surely *there must have* been a Syriac original. The poor people in Jerusalem could *read Greek*. Had they no record in their hands of Christ's parables, which

suspicion subsided; they gave me the right hand of fellowship, in the primitive manner; and one of their number was deputed to accompany me to the churches in the interior.

"When we were approaching the church of Chinganoor, we met one of the Cassanars, or Syrian clergy. He was dressed in a white loose vestment with a cap of red silk hanging down behind. Being informed who he was, I said to him in the Syriac language, 'Peace be unto you.' He was surprised at the salutation; but immediately answered, 'The God of peace be with you.' He accosted the Rajah's servants in the language of the country to know who I was; and immediately returned to the village to announce our approach. When we arrived I was received at the door of the church by three Kasheeshas, that is, presbyters, or priests, who were habited in like manner, in white vestments. Their names were Jesu, Zecharias, and Urias, which they wrote down in my Journal, each of them adding to his name the title of Kasheesha. There were also present two shumshannas, or deacons. The elder priest was a very intelligent man, of reverend appearance, having a long white beard, and of an affable and engaging deportment. The three principal Christians, or lay elders belonging to the church, were named Abraham, Thoma, and Alexandros. After some conversation with my attendants they received me with confidence and affection; and the people of the neighboring villages came round, women as well as men. The sight of the women assured me that I was once more (after a

they had heard, and of his sublime discourses recorded by St. John, after his ascension?" I acknowledged that it was generally believed by the learned that the gospel of St. Matthew was written originally in Syriac. "So you admit St. Matthew? You may as well admit St. John Or was one gospel enough for the inhabitants of Jerusalem?" I contended that there were many Greek and Roman words in their own Syriac gospels. "True," said he, "Roman words for Roman things." They wished however to see some of these words. The discussion afterwards, particularly in reference to the gospel of St. Luke, was more in my favor.

long absence from England) in a christian country. For the Hindoo women, and the Mahomedan women, and in short, all women who are not Christians are accounted by the men an inferior race, and, in general, are confined to the house for life, like irrational creatures. In every countenance now before me I thought I could discover the intelligence of christianity. But at the same time, I perceived, all around, symptoms of poverty and political depression. In the churches, and in the people, there was the air of fallen greatness. I said to the senior priest, 'You appear to me like a people who have known better days.' 'It is even so,' said he. 'We are in a degenerate state compared with our forefathers.' He noticed that there were two causes of their present decay. 'About three hundred years ago an enemy came from the West bearing the name of Christ, but armed with the Inquisition: and compelled us to seek the protection of the native princes. And the native princes have kept us in a state of depression ever since. They indeed recognize our ancient personal priveleges, for we rank in general next to the Nairs, the nobility of the country; but they have encroached by degrees on our property, till we have been reduced to the humble state in which you find us. The glory of our church has passed away; but we hope your nation will revive it again.' I observed that 'the glory of a church could never die, if it preserved the bible.' 'We have preserved the bible,' said he; 'the Hindoo princes never touched our liberty of conscience. We were formerly on a footing with them in political power; and they respect our religion. We have also converts from time to time; but, in this Christian duty we are not so active as we once were; besides it is not so creditable now to become Christian, in our low estate.' He then pointed out to me a Namboory Brahmin, (that is, a Brahmin of the highest cast) who had lately become a Christian, and assum-

ed the white vestment of a Syrian priest. 'The learning too of the bible,' he added, 'is in a low state amongst us. Our copies are few in number; and that number is diminishing instead of increasing; and the writing out a whole copy of the sacred scriptures is a great labor, where there is no profit and little piety.' I then produced a printed copy of the Syriac New Testament. There was not one of them who had ever seen a printed copy before. They admired it much; and every priest as it came into his hands, began to read a portion, which he did fluently, while the women came round to hear. I asked the old Priest whether I should send them some copies from Europe. 'They would be worth their weight in silver' said he. He asked me whether the Old Testament was printed in Syriac, as well as the new. I told him it was, but I had not a copy. They professed an earnest desire to obtain some copies of the whole Syriac bible; and asked whether it would be practicable to obtain one copy for every church. 'I must confess to you,' said Zecharias, 'that we have very few copies of the *prophetical* scriptures in the Church. Our church languishes for want of the scriptures.' But he added, 'the language that is most in use among the people is the Maylayalim, (or Malabar) the vernacular language of the country. The Syriac is now only the learned language, and the language of the church: but we generally expound the scriptures to the people in the vernacular tongue.'

"I then entered on the subject of the translation of the Scriptures. He said a version could be made with critical accuracy; for there were many of the Syrian clergy who were perfect masters of both languages, having spoken them from their infancy. But,' said he, 'our bishop will rejoice to see you, and to discourse with you on this and other subjects.' I told them that if a translation could be prepared, I should be able to get it printed, and to distribute

copies among their fifty-five churches at a small price. 'That indeed would give joy,' said old Abraham. There was here a murmur of satisfaction among the people. If I understand you right, said I, the greatest blessing the English church can bestow upon you, is the bible. 'It is so' said he. 'And what is the next greatest,' said I. 'Some freedom and personal consequence as a people.' By which he meant political liberty. 'We are here in bondage, like Israel in Egypt.' I observed that the English nation would doubtless recognize a nation of fellow-Christians and would be happy to interest itself in their behalf, as far as our political relation with the prince of the country would permit. They wished to know what were the principles of the English government, civil and religious. I answered that our government might be said to be founded generally on the principles of the bible. 'Ah,' said old Zecharias, 'that must be a glorious government which is founded on the principles of the bible.' The priests then desired I would give them some account of the history of the English nation, and of our secession from their enemy the church of Rome. And in return, I requested they would give me some account of their history. My communications with the Syrians are rendered very easy, by means of an interpreter whom I brought with me all the way from the Tanjore country. He is a Hindoo by descent, but is an intelligent Christian, and was a pupil and catechist of the late Mr. Swartz. The rev. Mr. Kohloff recommended him to me. He formerly lived in Travancore, and is well acquainted with the vernacular tongue. He also reads and writes English very well, and is as much interested in favor of the Syrian Christians as I myself. Besides Mr. Swartz's catechist, there are two natives of Travancore here, who speak the Hindostanee language, which is familiar to me. My knowledge of the Syriac is sufficient to refer to texts of

scriptures; but I do not well understand the pronunciation of the Syrians. I hope to be better acquainted with their language before I leave the country."

"*Ranuiel, a Syrian church, Nov. 12th,* 1806.

"This church is built upon a rocky hill, on the banks of the river; and is the most remote of all the churches in this quarter. The two kusheeshas here are Lucas and Mattai (Luke and Matthew.) The chief lay members are Abraham, Georgius, Thoma, and Philippus. Some of the priests accompany me from church to church. I have now visited eight churches, and scarcely believe sometimes that I am in the land of the Hindoos; only that I now and then see a Hindoo temple on the banks of the river. I observed that the bells of most of the churches are within the building, and not in a tower. The reason they said was this. When a Hindoo temple happens to be near a church, the Hindoos do not like the bell to sound loud, for they say it frightens their God. I perceive that the Syrian Christians assimulate much to the Hindoos in the practice of frequent ablutions for health and cleanliness, and in the use of vegetables and light food.

"I attended divine service on the Sunday. Their liturgy is that which was formerly used in the churches of the patriarch of Antioch. During the prayers, there were intervals of silence: the priest praying in a low voice, and every man praying for himself. These silent intervals add much to the solemnity and appearance of devotion. They use incense in the churches, it grows in the woods around them; and contributes much, they say, to health, and to the warmth and comfort of the church, during the cold and rainy season of the year. At the conclusion of the service, a ceremony takes place which pleased me much. The priest (or bishop, if he be present) comes forward, and all the people pass by him

as they go out, receiving his benediction individually. If any man has been guilty of any immorality he does not receive the blessing; and this, in their primitive and patriarchal state, is accounted a severe punishment. Instruction by preaching is little in use among them now. Many of the old men lamented the decay of piety and religious knowledge; and spoke with pleasure of the record of ancient times. They have some ceremonies nearly allied to those of the Greek church. Here, as in all churches in a state of decline, there is too much formality in the worship. But they have the Bible and a scriptural liturgy; and these will save a church in the worst of times. These may preserve the spark and life of religion, though the flame be out. And as there were but few copies of the Bible among the Syrians (for every copy was transcribed with the pen) it is highly probable that, if they had not enjoyed the advantage of the daily prayers, and daily portions of scripture in their liturgy, there would have been in the revolution of ages, no vestige of Christianity left among them.*

"The doctrines of the Syrian Christians are few in number, but pure, and agree in essential points with those of the church of England: so that, although the body of the church appears to be ignorant, and formal, and dead, there are individuals who are alive to righteousness, who are distinguished from the rest by their purity of life, and are sometimes censured for too rigid a piety. In every church and in many of the private houses, there are manu-

* In a nation like ours, overflowing with knowledge, men are not always in circumstances to perceive the value of a scriptural liturgy. When Christians are well taught, they think they want something better. But the young and the ignorant, who form a great portion of the community, are edified by a little plain instruction frequently repeated. A small church or sect may do without a form for a while. But a national liturgy is that which preserves a relic of the true faith among the people in a large empire, when the priests have their articles and their confessions of faith. Woe to the declining church which has no gospel liturgy! Witness the presbyterians in the west of England, and some other sects, who are said to have become [illegible] and socinians to a man. The puritans of a former age did not live long enough to see the use of an evangelical formulary.

scripts in the Syriac language: and I have been successful in procuring some old and valuable copies of the scriptures and other books, written in different ages and in different characters."

"*Cande-nad, a Church of the Syrian Christians,*
November 23, 1806.

"This is the residence of Mar Dionysius, the Metropolitan of the Syrian church. A great number of the priests from the other churches had assembled by desire of the bishop, before my arrival. The bishop resides in a building attached to the church. I was much struck with his first appearance. He was dressed in a vestment of dark red silk; a large golden cross hung from his neck, and his venerable beard reached below his girdle. Such, thought I, was the appearance of Chrysostom in the fourth century. On public occasions, he wears the Episcopal mitre, and a muslin robe is thrown over his under garment: and in his hand he bears the crosier, or pastoral staff. He is a man of highly respectable character in his church, eminent for his piety, and for the attention he devotes to his sacred functions. I found him to be far superior in general learning, to any of his clergy whom I had yet seen. He told me that all my conversations with his priests since my arrival in the country had been communicated to him. "You have come," said he, "to visit a declining church, and I am now an old man: but the hopes of its seeing better days cheer my old age, though I may not live to see them." I submitted to the bishop my wishes in regard to the translation and printing of the holy scriptures. "I have already fully considered the subject," said he, "and have determined to superintend the work myself, and to call the most learned of my clergy to my aid. It is a work which will illuminate these dark regions and God will give it his blessing." I was much pleased when I heard this pious resolution of the venerable man; for I had

now ascertained that there are upwards of two hundred thousand Christians in the south of India, besides the Syrians who speak the Malabar language. The next subject of importance in my mind, was the collection of useful manuscripts in the Chaldaic and Syriac languages; and the bishop was pleased to say that he would assist my inquiries and add to my collection. He descanted with great satisfaction on the hope of seeing printed Syriac bibles from England; and said they would be "a treasure to his church."

"*Cande-nad*, *24th November*, 1806.

"Since my coming amongst this people, I had cherished the hope that they might be one day united with the church of England. When I reflected on the immense power of the Romish church in India, and on our inability to withstand its influence, alone, it appeared to be an object of great consequence to secure the aid and co-operation of the Syrian church, and the sanction of its antiquity in the east. I thought it might be serviceable, at least, to lay such a foundation by the discussion of the subject, as our church might act upon hereafter, if she should think it expedient. I was afraid to mention the subject to the bishop at our first interview; but he himself intimated that he would be glad I would communicate freely upon it with two of his clergy. I had hitherto observed somewhat of a reserve in those with whom I had conversed on this matter: and now the cause was explained. The bishop's chaplains confessed to me that they had doubts as to the purity of English ordination. "The English," said they, "may be a warlike and great people; but their church, by your own account, is but of recent origin. Whence do you derive your ordination?" From Rome. "You derive it from a church which is our ancient enemy and with which we would never unite." They acknowledged that there might be

salvation in every church where "the name of Christ was named;" but in the question of an *union*, it was to be considered that they had existed a pure church of Christ from the earliest ages; that if there was such a thing in the world as ordination by the laying on of hands, in succession from the apostles, it was probable that they possessed it; that there was no record of history or tradition to impeach their claim. I observed that there was reason to believe that the same ordination had descended from the apostles to the church of Rome. "It might be so: but that church had departed from the faith." I answered that the impurity of the channel had not corrupted the ordinance itself, or invalidated the legitimacy of the imposition of hands; any more than the wickedness of a high priest in Israel could disqualify his successors. The church of England assumed that she derived apostolical ordination *through* the church of Rome, as she might have derived it *through* the church of Antioch. I did not consider that the church of England was entitled to reckon her ordination to be higher or more sacred than that of the Syrian church. This was the point upon which they wished me to be explicit. They expected that in any official negotiation on this subject, the antiquity and purity of Syrian ordination should be expressly admitted.

"Our conversation was reported to the bishop. He wished me to state the advantages of an union. One advantage would be, I observed, that English clergymen, or rather missionaries ordained by the church of England, might be permitted hereafter to preach in the numerous churches of the Syrians in India, and aid them in the promulgation of pure religion, against the preponderating and increasing influence of the Romish church. And again, that ordination by the Syrian bishop might qualify for preaching in the English churches in India; for we had an *immense empire* in Hindostan, but few preachers;

and of these few scarcely any could preach in the native languages. The bishop said, "I would sacrifice much for such an union; only let me not be called to compromise any thing of the dignity and purity of our church." I told him, we did not wish to degrade, we would rather protect and defend it. All must confess that it was Christ's church in the midst of a heathen land. The church of England would be happy to promote its welfare, to revive its spirit, and to use it as an instrument of future good in the midst of her own empire. I took this occasion to observe that there were some rites and practices in the Syrian church, which our church might consider objectionable or nugatory. The bishop confessed that some customs had been introduced during their decline in the latter centuries, which had no necessary connexion with the constitution of the church; and might be removed without inconvenience. He asked whether I had authority from my own church to make any proposition to him. I answered that I had not: that my own church scarcely knew that the Syrian church existed: but I could anticipate the wishes and purposes of good men. He thought it strange that there was no bishop in India to superintend so large an empire; and said he did not perfectly comprehend our ecclesiastical principles. I told him that we had sent bishops to other countries; but that our Indian empire was yet in its infancy. Next day, the bishop, after conferring with his clergy on the subject, returned an answer in writing to the following effect: "That an union with the English church, or at least, such a connexion as should appear to both churches practicable and expedient, would be a happy event and favorable to the advancement of religion in India." In making this communication, he used his official designation, "Mar Dionysius, Metropolitan of Malabar." I asked the bishop if he would permit two of the young Cassanars to go to England to finish their education,

and then return to India. He said he should be very happy to give his permission, if any should be found who were willing to go. I have accordingly made the offer to two youths of good abilities, who are well skilled in the Syriac language."

"*Cande-nad, 25th November.*

"The bishop was desirous to know something of the other churches which had separated from Rome. I was ashamed to tell him how many they were. I mentioned that there was a *kasheesha* or presbyter church in our own kingdom, in which every kasheesha was equal to another. "Are there no *shimshanas?*" (deacons in holy orders.) None. "And what, is there nobody to overlook the kasheeshas?" Not one. "There must be something imperfect there," said he.* This led to the mention of the different sects. Those which most interested him were the Quakers and Baptists. He said it was an imposing idea to wash the body with water, to begin a new life. He asked whether they were baptized again every time they relapsed into sin and known apostacy. "Are there good men among these sects?" Excellent men almost in all. "I see it is with you as it was in the first ages; new sects were produced by true piety, but it was piety founded on ignorance. But do not good men in these sects relax a little when they grow old?" Yes, they speak in general less frequently and less dogmatically of their peculiar forms when they are old: one reason of which is, that the smaller sects, who are, for the most part, poor, generally acquire their competence of learning in advanced life. We next had some conversation

* It is proper to state for the satisfaction of those who may differ in opinion with the venerable bishop, that in the Syriac translation of the New Testament, there is no proper word for bishop, other than Kasheesha. The words kasheesha and shumshana, or properly Me-shumshana, are the two terms for the two orders of bishop and deacon in the third chapter of 1st Timothy The terms Episcopos and Metropolita have been introduced into the Syrian church from the Greek. The bishop seemed to be more surprised at the striking out the sacred order of *deacon*, than at the not finding the order of a superintending *priest or bishop*.

concerning forms of worship; whether Christ intended that his church should have the same form under the burning line, and in a country of frost and snow."

"*Udiamper, December*, 1806.

"From Cande-nad I returned to the sea-coast to visit lieutenant colonel Macaulay, the British resident in Travancore. He is at present on the island of Bal-gatty, called by the natives the Pepper-Jungle. I have derived much valuable information from this intelligent officer, who possesses a better knowledge of the south of India, than I suppose, any other European. He is a gentleman of a highly cultivated mind, of much various learning, and master of several languages. To these attainments he adds a quality which does not always accompany them. He is the friend of christianity. After residing with him a few days, he accompanied me in a tour to the interior. We first visited Udiamper, or as it is called by the Portuguese writers, Diamper. This was formerly the residence of Beliarte, king of the Christians; and here is the Syrian church at which archbishop Menezes from Goa, convened the synod of the Syrian clergy in 1599, when he burned the Syriac and Chaldaic books. The Syrians report that while the flames ascended, he went round the church in procession, chaunting a song of triumph.

"From Udiamper, colonel Macaulay accompanied me to Cande-nad, to visit the Syrian bishop a second time. He told us he had commenced the translation of the scriptures. He was rather indisposed, and said he felt the infirmities of advanced years, his age being now seventy-eight. I promised to see him once more before I left the country."

"*Cranganore*, 9*th Dec.* 1806.

"*This is* that celebrated place of Christian antiquity, *where the* apostle Thomas is said to have landed,

when he first arrived in India from Aden in Arabia. There was formerly a town and fort at Cranganore, the Portuguese having once thought of making it the emporium of their commerce in India; but both are now in ruins. There is however one substantial relic of its greatness. There is an archbishop of Cranganore, and subject to him there are forty-five churches; many of which I entered. In some of them the worship is conducted with as much decorum as in the Romish churches of western Ireland. Not far from Cranganore is the town of Paroor, where there is an ancient Syrian church, which bears the name of the apostle Thomas. It is supposed to be the oldest in Malabar, and is still used for divine service. I took a drawing of it. The tradition among the Syrians is, that the apostle continued at this place for a time, before he went to preach at Melapoor and St. Thomas's Mount, on the coast of Coromandel, where he was put to death. The fact is certainly of little consequence; but I am satisfied that we have as good authority for believing that the apostle Thomas died in India, as that the apostle Peter died in Rome."

"*Verapoli, December*, 1806.

"This is the residence of bishop Raymondo, the pope's apostolic vicar in Malabar. There is a college here for the sacerdotal office, in which the students (from ten to twenty in number) are instructed in the Latin and Syriac languages. At Pulingunna there is another college, in which the Syriac alone is taught. Here I counted twelve students. The apostolic vicar superintends sixty-four churches; exclusive of the forty-five governed by the archbishop of Cranganore, and exclusive of the large dioceses of the bishops of Cochin and of Quilon, whose churches extend to Cape Comorin, and are visible from the sea. The view of this assemblage of Christian congregations excited in my mind

mingled sensations of pleasure and regret; of pleasure to think that so many of the Hindoos had been rescued from the idolatry of Brahma, and its criminal worship; and of regret when I reflected that there was not to be found among the whole body, one copy of the Holy Bible.

"The apostolic Vicar is an Italian, and corresponds with the society 'de propaganda fide.' He is a man of liberal manners, and gave me free access to the archives of Verapoli, which are upwards of two centuries old. In the library I found many volumes marked 'liber hereticus prohibitus.' Every step I take in Christian India, I meet with a memento of the inquisition. The apostolical vicar, however, does not acknowledge its authority, and places himself under British protection. He spoke of the inquisition with just indignation, and, in the presence of the British resident, called it 'a horrid tribunal.' I asked him whether he thought I might with safety visit the inquisition, when I past Goa; there being at this time a British force in its vicinity. It asserted a personal jurisdiction over natives who were now British subjects: and it was proper the English government should know something of its present state. The bishop answered, 'I do not know what you might do, under the protection of a British force; but I should not like (smiling, and pressing his capacious sides,) to trust *my* body in their hands.'

"We then had some conversation on the subject of giving the scriptures to the native Roman catholics. I had heard before that the bishop was by no means hostile to the measure. I told him that I should probably find the means of translating the scriptures into the Malabar language, and wished to know whether he had any objection to this mode of illuminating the ignorant minds of the native Christians. He said he had none. I visited the bishop two or three times afterwards. At our last inter-

view he said, 'I have been thinking of the good gift you are meditating for the native Christians; but believe me, the inquisition will endeavor to counteract your purposes by every means in their power.' I afterwards conversed with an intelligent native priest, who was well acquainted with the state and character of the Christians, and asked him whether he thought they would be happy to obtain the scriptures? 'Yes,' answered he, '*those who have heard of them.*' I asked if he had got a bible himself? 'No,' he said; 'but he had seen one at Goa.'"

"*Angamalee, a Syrian town containing three churches,* —*January*, 1807.

"I have penetrated once more inland, to visit the Syrian churches. At the town of Cenotta, I was surprised to meet with Jews and Christians in the same street. The Jews led me first to their Synagogue, and allowed me to take away some manuscripts for money. The Syrian Christians then conducted me to their ancient church. I afterwards sat down on an eminence above the town, to contemplate this interesting spectacle; a Jewish synagogue, and a Christian church, standing over against each other; exhibiting, as it were, during many revolving ages, the *law* and the *gospel* to the view of the heathen people.

"Angamalee is one of the most remote of the Syrian towns in this direction, and is situated on a high land. This was once the residence of the Syrian bishop. The inhabitants told me, that when Tippoo Sultan invaded Travancore, a detachment of his cavalry penetrated to Angamalee, where they expected to find great wealth, from its ancient fame. Being Mahomedans, they expressed their abhorrence of the Christian religion, by destroying one of the lesser churches, and stabling their horses in the great church. In this place I have found a good *many valuable* manuscripts. I had been led to sup-

pose, from the statement of the Portuguese historians, that possibly all the Syriac MSS. of the Bible had been burned by the Romish church at the synod of Diamper, in 1599. But this was not the case. The inquisitors condemned many books to the flames; but they saved the Bible; being content to order that the Syriac scriptures should be amended agreeably to the vulgate of Rome. But many bibles and other volumes were not produced at all. In the acts of the council of Nice it is recorded, that Johannes, bishop of India, signed his name at that council in the year three hundred and twenty-five. The Syriac version of the scriptures was brought to India according to the popular belief, before the year three hundred and twenty-five. Some of their present copies are certainly of ancient date. Though written on a strong thick paper, like that of some MSS. in the British museum, commonly called eastern paper, the ink has, in several places, eat through the material in the exact form of the letter. In other copies, where the ink had less of a corroding quality, it has fallen off, and left a dark vestige of the letter, faint indeed, but not in general illegible. There is a volume, which was deposited in one of the remote churches, near the mountains, which merits a particular description. It contains the old and new testaments, engrossed on strong vellum, in large folio, having three columns in a page; and is written with beautiful accuracy. The character is Estrangelo Syriac; and the words of every book are numbered. But the volume has suffered injury from time or neglect. In certain places the ink has been totally obliterated from the page, and left the parchment in its state of natural whiteness: but the letters can, in general, be distinctly traced from the impress of the pen, or from the partial corrosion of the ink. I scarcely expected that the Syrian church would have parted with this manuscript. But the bishop was pleased to pre-

sent it to me saying, 'It will be safer in your hands than in our own;' alluding to the revolutions in Hindostan. 'And yet,' said he, we have kept it, as some think, for near a thousand years.' 'I wish,' said I, 'that England may be able to keep it as long. In looking over it, I find the very first proposed emendation of the Hebrew text by Dr. Kennicot (Gen. iv. 6,) in this manuscript; and, no doubt, it is the right reading. The disputed passage in 1 John v. 7, is not to be found in it; nor is this verse to be found in any copy of the Syriac scriptures which I have yet seen. But notwithstanding this omission, and notwithstanding the great display of learning in maintaining a contrary opinion, I believe the passage to be genuine. The view of these copies of the scriptures, and of the churches which contain them, still continues to excite a pleasing astonishment in my mind: and I sometimes question myself, whether I am indeed in India, in the midst of the Hindoos, and not far from the equinoctial line. How wonderful it is, that, during the dark ages of Europe, whilst ignorance and superstition, in a manner, denied the scriptures to the rest of the world, the Bible should have found an asylum in the mountains of Malay-ala; where it was freely read by upwards of an hundred chuches!

"But there are other ancient documents in Malabar, not less interesting than the Syrian manuscripts. The old Portuguese historians relate, that soon after the arrival of their countrymen in India, about 300 years ago, the Syrian bishop of Angamalee (the place where I now am) deposited in the Fort of Cochin, for safe custody, certain *tablets of brass*, on which were engraved rights of nobility, and other privileges granted by a prince of a former age; and that while these tablets were under the charge of the Portuguese, they had been unaccountably lost, and were never after heard of. Adrian Moens, a governor of Cochin in 1770, who published some account of the Jews of Malabar, informs us that he

used every means in his power, for many years, to obtain a sight of the famed Christian plates; and was at length satisfied that they were irrecoverably lost, or rather, he added, that *they never existed.*— The learned in general, and the antiquarian in particular, will be glad to hear that these ancient tablets have been recovered within this last month by the exertions of lieutenant colonel Macauley, the British resident in Travancore, and are now officially deposited with that officer.

"The Christian tablets are six in number. They are composed of a mixed metal. The engraving on the largest plate is thirteen inches long, by about four broad. They are closely written, four of them on both sides of the plate, making in all eleven pages. On the plate reputed to be the oldest, there is writing perspicuously engraved in *nail headed* or triangular headed letters, resembling the Persepolital or Babylonish. On the same plate there is writing in another character, which is supposed to have no affinity with any existing character in Hindostan. The grant on this plate appears to be witnessed by four Jews of rank, whose names are distinctly engraved in an old Hebrew character, resembling the alphabet called the Palmyrene: and to each name is prefixed the title of "magen" or chief, as the Jews translated it. It may be doubted whether there exist in the world many documents of so great a length, which are of equal antiquity, and in such faultless preservation, as the Christian tablets of Malabar. The Jews of Cochin indeed contest the palm of antiquity: for they also produce two tablets, containing privileges granted at a remote period; of which they presented to me a Hebrew translation. As no person can be found in this country who is able to translate the Christian tablets, I have directed an engraver at Cochin to execute a copper-plate fac simile of *the whole*, for the purpose of transmitting copies to *the learned* societies in Asia and Europe. The

Christian and Jewish plates together make fourteen pages. A copy was sent in the first instance to the pundits of the Shanscrit college at Trichiur, by direction of the rajah of Cochin; but they could not read the character.* From this place I proceed to Cande-nad, to visit the bishop once more before I return to Bengal."

THE MALABAR BIBLE.

After the author left Travancore, the bishop prosecuted the translation of the scriptures into the Malabar language without intermission, until he had completed the New Testament. The year following the author visited Travancore a second time, and carried the manuscript to Bombay to be printed! an excellent fount of Malabar types having been recently cast at that place. Learned natives went from Travancore to superintend the press; and it is probable that it is now nearly finished, as a copy of the gospels of St. Matthew and St. Mark, beautifully printed, was received in England some time ago.—This version of the scriptures will be prosecuted until the whole Bible is completed, and copies circulated throughout the Christian regions of Malabar.

THE SYRIAC BIBLE.

It has been further in contemplation to print an edition of the Syriac scriptures, if the public should countenance the design. This gift, it may be presumed; the English nation will be pleased to present to the Syrian Christians. We are already debtors

* Most of the manuscripts which I collected among the Syrian Christians, I have presented to the university of Cambridge; and they are now deposited in the public library of that university, together with the copper-plate fac similes of the Christian and Jewish tablets.

to that ancient people. They have preserved the manuscripts of the holy scriptures incorrupt, during a long series of ages, and have now committed them into our own hands. By their long and energetic defence of pure doctrine against anti-christian error, they are entitled to the gratitude and thanks of the rest of the Christian world. Further, they have preserved to this day the language in which our blessed Lord preached to men the glad tidings of salvation. Their scriptures, their doctrine, their language, in short, their very existence, all add something to the evidence of the truth of christianity.

The motives then for printing an edition of the Syriac Bible are these:

1. To do honor to the language which was spoken by our blessed Saviour when upon earth.

2. To do honor to that ancient church, which has preserved his language and his doctrine.

3. As the means of perpetuating the true faith in the same church for ages to come.

4. As the means of preserving the pronunciation, and of cultivating the knowledge of the Syriac language in the east; and

5. As the means of reviving the knowledge of the Syriac language in our own nation.

On the author's return to England, he could not find one copy of the Syriac Bible in a separate volume for sale in the kingdom. He wished to send a copy to the Syrian bishop, as an earnest of more, when an edition should be printed.

The Syriac Bible is wanted not only by the churches of the Syrian Christians, but by the still more numerous churches of the Syro-Romish Christians in Malabar, who also use the Syriac language.

THE ROMISH CHRISTIANS IN INDIA.

In every age of the church of Rome there have been individuals, of an enlightened piety, who derived their religion not from "the commandments, of men," but from the doctrins of the Bible. There are at this day, in India and in England, members of that communion, who deserve the affection and respect of all good men; and whose cultivated minds will arraign the corruptions of their own religion, which the author is about to describe, more severly than he will permit himself to do. He is indeed prepared to speak of Roman catholics with as much liberality as perhaps any protestant has ever attempted on Christian principless: for he is acquainted with individuals, whose unaffected piety he considers a reproach to a great body of protestants, even of the strictest sort. It is indeed painful to say any thing which may seem to feeling and noble minds ungenerous: but those enlightened persons whose good opinion it is desirable to preserve, will themselves be pleased to see that truth is not sacrificed to personal respect, or to a spurious candor. Their own church sets an example of "plainness of speech" in the assertion of those tenets which it professes, some of which must be extremely painful to the feeling of protestants, in their social intercourse with catholics; such as, "That there is no salvation out of the pale of the Romish church."

This exclusive character prevents concord and intimacy between protestant and catholic families. On the principles of infidelity they can associate very easily; but on the principles of religion, the protestant must ever be on the *defensive;* for the Romish church excommunicates him: and although he must hope that some individuals do not maintain the tenet, yet his uncertainty as to the fact prevents that cordiality *which he desires.* Many excellent catholics suffer

unjustly in their intercourse with protestants, from the ancient and exclusive articles of their own church which they themselves neither profess nor believe. If they will only intimate to their protestant friends, that they renounce the exclusive principle, and that they profess the religion of the Bible, no more seems requisite to form with such persons the sincerest friendship on Christain principles.

At the present time we see the Romish religion in Europe *without* dominion; and hence it is viewed by the mere philosopher with indifference or contempt. He is pleased to see, that the "seven heads and the ten horns" are taken away; and thinks nothing of the "names of blasphemy." But in the following pages, the author will have occasion to shew what Rome is, as *having* dominion; and possessing it too within the boundaries of the British empire.

In passing through the Romish provinces in the east, though the author had before heard much of the papil corruptions, he certainly did not expect to see christianity in the degraded state in which he found it. Of the priests it may truly be said, that they are, in general, better acquainted with the Veda of Brahma than the gospel of Christ. In some places the doctrines of both are blended. At Aughoor, situated between Tritchinopoly and Madura, he witnessed (in October 1806) the tower of Juggernaut employed to solemnize a Christian festival. The old priest Josephus accompanied him, when he surveyed the idolatrous car and its painted figures, and gave him a particular account of the various ceremonies which are performed, seemingly unconscious himself of any impropriety in them. The author went with him afterwards into the church, and seeing a book lying on the altar opened it; but the reader may judge of his surprise, when he found it was a Syriac volume, and was informed that the priest himself was a descendant of the Syrian Christians, and belonged to what is now called the Syro-Roman church,

the whole service of which is in Syriac. Thus, by the intervention of the papal power, are the ceremonies of Molock consecrated in a manner by the sacred Syriac language. What a heavy responsibility lies on Rome, for having thus corrupted and degraded that pure and ancient church!

While the author viewed these Christian corruptions in different places, and in different forms, he was always referred to the inquisition at Goa, as the fountain-head. He had long cherished the hope, that he should be able to visit Goa before he left India. His chief objects were the following:

1. To ascertain whether the inquisition actually refused to recognize the Bible, among the Romish chruches in British India.

2. To inquire into the state and jurisdiction of the inquisition, particularly as it affected British subjects.

3. To learn what was the system of education for the priesthood; and

4. To examine the ancient church-libraries in Goa, which were said to contain all the books of the first printing.

He will select from his journal, in this place, chiefly what relates to the inquisition. He had learnt from every quarter, that this tribunal, formerly so well known for its frequent burnings, was still in operation, though under some restiction as to the *publicity* of its proceedings; and that its power extended to the extreme boundary in Hindostan. That, in the present civilized state of Christian nations, in Europe an inquisition should exist at all under their authority, appeared strange, but that a papal tribunal of this character should exist under the implied toleration and countenance of the British government; that Christians being subjects to the British empire, and inhabiting the British territories, should be amenable to its power and jurisdiction, was a statement which seemed to be scarcely credible; but, if true, a

fact which demanded the most public and solemn representation.

"*Goa; Convent of the Augustinians, Jan.* 23, 1808.

"On my arrival at Goa, I was received into the house of captain Schuyer, the British resident. The British force here is commanded by colonel Adams, of his majesty's seventy-eighth regiment, with whom I was formerly well acquainted in Bengal.* Next day I was introduced by these gentlemen to the vice-roy of Goa, the count de Cabral. I intimated to his excellency my wish to sail up the river to old Goa,† (where the inquisition is,) to which he politely acceded. Major Pareira, of the Portuguese establishment, who was present, and to whom I had letters of introduction from Bengal, offered to accompany me to the city, and to introduce me to the archbishop of Goa, the primate of the Orient.

"I had communicated to colonel Adams, and to the British resident, my purpose of inquiring into the state of the inquisition. These gentlemen informed me, that I should not be able to accomplish my design without difficulty; since every thing relating to the inquisition was conducted in a very secret manner, the most respectable of the lay Portuguese themselves being ignorant of its proceedings; and that, if the priests were to discover my object, their excessive jealousy and alarm would prevent their communicating with me, or satisfying my inquiries on any subject.

"On receiving this intelligence, I perceived that it would be necessary to proceed with caution. I was

* The forts in the harbor of Goa were then occupied by the British troops (two kings's regiments, and two regiments of native infantry) to prevent its falling into the hands of the French.

† There is old and new Goa. The old city is about eight miles up the river. The Vice-Roy and the chief Portuguese inhabitants reside at new Goa, which is at the mouth of the river, within the forts of the harbor. The old city, where *the inquisition* and the churches are, is now almost entirely deserted by the *secular Portuguese*, and is inhabited by the priests alone. The unhealthiness of the *place*, and the ascendancy of the priests, are the causes assigned for abandoning the ancient city.

in fact, about to visit a republic of priests; whose dominion had existed for nearly three centuries: whose province it was to prosecute heretics, and particularly the teachers of heresey; and from whose authority and sentence there was no appeal in India.*

"It happened that lieutenant Kempthorne, commander of his majesty's brig Diana, a distant connexion of my own, was at this time in the harbor. On his learning that I meant to visit old Goa, he offered to accompany me; as did captain Stirling, of his majesty's eighty-fourth regiment, whic his now stationed at the forts.

"We proceeded up the river in the British resident's barge, accompanied by major Pariera, who was well qualified, by a thirty years' residence, to give information concerning local circumstances From him I learned that there were upwards of two hundred churches and chapels in the province of Goa, and upwards of two thousand priests.

"On our arrival at the city,† it was past twelve o'clock; all the churches were shut, and we were told that they would not be opened again till two o'clock. I mentioned to major Pareira, that I intended to stay at old Goa some days; and that I should be obliged to him to find me a place to sleep in. He seemed surprised at this intimation, and observed that it would be difficult for me to obtain a reception in any of the churches or convents, and that there were no private houses into which I could

* I was informed that the vice-roy of Goa has no authority over the inquisition, and that he himself is liable so its censure. Were the British government for instance, to prefer a complaint against the inquisition to the Portuguese government at Goa, it could obtain no redress. By the very constitution of the inquisition, there is no power in India which can invade its jurisdiction, or even put a question to it on any subject.

† We entered the city by the palace gate, over which is the statue of Vasco de Gama, who first opened India to the view of Europe. I had seen at Calicut a few weeks before, the ruins of the Samorin's palace, in which Vasco de Gama was first received The Samorin was the first native prince against whom the Europeans made war. The empire of the Samorin has passed away; and the empire of his conquerors has passed away: and now imperial Britain exercises dominion. *May imperial Britain be prepared to give a good account of her stewardship, when it shall be said unto her "Thou mayest be no longer steward."*

be admitted. I said I could sleep any where; I had two servants with me, and a travelling bed. When he perceived that I was serious in my purpose, he gave directions to a civil officer in that place, to clear out a room in a building which had been long uninhabited, and which was then used as a warehouse for goods. Matters at this time presented a very gloomy appearance; and I had thoughts of returning with my companions from this inhospitable place. In the mean time we sat down in the room I have just mentioned, to take some refreshment, while major Pareira went to call on some of his friends. During this interval, I communicated to lieutenant Kempthorne the object of my visit. I had in my pocket 'Dellon's account of the inquisition at Goa;'† and I mentioned some particulars. While we were conversing on the subject, the great bell of the cathedral began to toll; the same which Dellon observes always tolls before day-light, on the morning of the Auto da Fe. I did not myself ask any questions of the people concerning the inquisition; but Mr. Kempthorne made inquiries for me: and he soon found out that the Santa Casa, or holy office, was close to the house where we were then setting. The gentlemen went to the window to view the horrid mansion; and I could see the indignation of free and enlightened men arise in the countenances of the two British officers, while they contemplated a place where formerly their own countrymen were condemned to the flames, and into which they themselves might now suddenly be thrown, without the possibility of rescue.

"At two o'clock we went out to view the churches, which were now open for the afternoon service; for there are regular daily masses; and the bells began to assail the ear in every quarter.

† *Monsieur* Dellon, a physician, was imprisoned in the dungeon of the inquisition at Goa for two years, and witnessed an Auto da fe, when some heretics were burned; at which time he walked barefoot. After his release he wrote the history of his confinement. His descriptions are in general very accurate.

"The magnificence of the churches of Goa far exceeded any idea I had formed from the previous description. Goa is properly a city of churches; and the wealth of provinces seems to have been expended in their erection. The ancient specimens of architecture at this place far excel any thing that has been attempted in modern times in any other part of the east, both in grandeur and in taste. The chapel of the palace is built after the plan of St. Peter's at Rome, and is said to be an accurate model of that paragon of architecture. The church of St. Dominic, the founder of the inquisition, is decorated with paintings of Italian masters. St. Francis Xavier lies enshrined in a monument of exquisite art, and his coffin is enchased with silver and precious stones. The cathedral of Goa is worthy of one of the principal cities of Europe; and the church and the convent of the Augustinians (in which I now reside) is a noble pile of building, situated on an eminence, and has a magnificent appearance from afar.

"But what a contrast to all this grandeur of the churches is the worship offered in them! I have been present at the service in one or other of the chapels every day since I arrived; and I seldom see a single worshipper, but the ecclesiastics. Two rows of native priests, kneeling in order before the altar, clothed in coarse black garments, of sickly appearance and vacant countenance, perform here, from day to day, their laborious masses, seemingly unconscious of any other duty or obligation of life.

"The day was now far spent, and my companions were about to leave me. While I was considering whether I should return with them, major Pareira said he would first introduce me to a priest, high in office, and one of the most learned men in the place. We accordingly walked to the convent of the Augustinians, where I was presented to Josephus A. Doloribus, a man well advanced in life, of *pale visage and penetrating eye*, rather of a rever-

end appearance, and possessing great fluency of speech and urbanity of manners. At first sight he presented the aspect of one of those acute and prudent men of the world, the learned and respectable Italian Jesuits, some of whom are yet found, since the demolition of their order, reposing in tranquil obscurity, in different parts of the east. After half an hour's conversation in the Latin language, during which he adverted rapidly to a variety of subjects, and enquired concerning some learned men of his own church, whom I had visited in my tour, he politely invited me to take up my residence with him, during my stay at old Goa. I was highly gratified by this unexpected invitation; but lieutenant Kempthorne did not approve of leaving me in the hands of the *inquisitor*. For judge of our surprise, when we discovered that my learned host was one of the inquisitors of the holy office, the second member of that august tribunal in rank, but the first and most active agent in the business of the department. Apartments were assigned to me in the college adjoining the convent, next to the rooms of the inquisitor himself; and here I have been now four days, at the very fountain head of information, in regard to those subjects which I wished to investigate. I breakfast and dine with the inquisitor almost every day, and he generally passes his evenings in my apartment. As he considers my enquiries to be chiefly of a literary nature, he is perfectly candid and communicative on all subjects.

"Next day after my arrival, I was introduced by my learned conductor to the archbishop of Goa. We found him reading the Latin letters of St. Francis Xavier. On my adverting to the long duration of the city of Goa, while other cities of Europeans in India had suffered from war or revolution, the archbishop observed, that the preservation of Goa was 'owing to the prayers of St. Francis Xavier.' The Inquisitor looked at me to see what I thought

of this sentiment. I acknowledged that Xavier was considered by the learned among the English to have been a great man. What he wrote himself bespeaks him a man of learning, of original genius, and great fortitude of mind; but what others have written for him and of him has tarnished his fame, by making him the inventor of fables. The archbishop signified his assent. He afterwards conducted me into his private chapel, which is decorated with images of silver, and then into the archiepiscopal library, which possesses a valuable collection of books. As I passed through our convent, in returning from the archbishop's, I observed among the paintings in the cloisters a portrait of the famous Alexis de Menezes, archbishop of Goa, who held the synod of Diamper, near Cochin, in 1599, and burned the books of the Syrian Christians. From the inscription underneath I learned that he was the founder of the magnificent church and convent in which I am now residing."

"On the same day I received an invitation to dine with the chief inquisitor, at his house in the country. The second inquisitor accompanied me, and we found a respectable company of priests, and a sumptuous entertainment. In the library of the chief inquisitor I saw a register containing the present establishment of the inquisition at Goa, and the names of all the officers. On my asking the chief inquisitor whether the establishment was as extensive as formerly, he said it was nearly the same. I had hitherto said little to any person concerning the inquisition, but I had indirectly gleaned much information concerning it, not only from the inquisitors themselves, but from certain priests, whom I visited at their respective convents; particularly from a father in the Franciscan convent, who had himself repeatedly witnessed an Auto da Fe."

"*Goa, Augustinian convent, 26th Jan.* 1808.

"On Sunday, after divine service, which I attended, we looked over together the prayers and portions of scripture for the day, which led to a discussion concerning some of the doctrines of Christianity. We then read the third chapter of St. John's gospel, in the Latin vulgate. I asked the inquisitor whether he believed in the influence of the spirit there spoken of. He distinctly admitted it; conjointly however he thought, in obscure sense, with *water*. I observed that water was merely an emblem of the purifiying effects of the spirit, and could be *but* an emblem. We next adverted to the expression of St. John in his first epistle: 'This is he that came by *water* and *blood:* even Jesus Christ; not by water only, but by water and blood:'—blood to atone for sin, and water to purify the heart; justification and sanctification: both of which were expressed at the same moment on the cross. The inquisitor was pleased with the subject. I referred to the evangelical doctrines of Augustin (we were now in the Augustinian convent) plainly asserted by that father in a thousand places, and he acknowledged their truth. I then asked him in what important doctrine he differed from the protestant church? He confessed that he never had a theological discussion with a protestant before. By an easy transition we passed to the importance of the Bible itself, to illuminate the priests and people. I noticed to him that after looking through the colleges and schools, there appeared to me to be a *total eclipse* of scriptural light. He acknowledged that religion and learning were truly in a degraded state. I had visited the theological schools, and at every place I expressed my surprise to the tutors, in presence of the pupils, at the absence of the Bible, and almost total want of reference to it. They pleaded the custom of the place, and the scarcity of copies of the book itself. Some of the younger priests came to me afterwards, de-

siring to know by what means they might procure copies. This inquiry for Bibles was like a ray of hope beaming on the walls of the inquisition.

"I pass an hour sometimes in the spacious library of the Augustinian convent. There are many rare volumes, but they are chiefly theological, and almost all of the sixteenth century. There are few classics; and I have not yet seen one copy of the original scriptures in Hebrew or Greek."

"*Goa, Augustinian convent, 27th Jan.* 1808.

"On the second morning after my arrival, I was surprised by my host, the inquisitor, coming into my apartment clothed in *black robes* from head to foot; for the usual dress of his order is white. He said he was going to sit on the tribunal of the holy office. 'I presume, father, your august office does not occupy much of your time.' 'Yes,' answered he, 'much. I sit on the tribunal three or four days every week.'

"I had thought, for some days, of putting Dellon's book into the inquisitor's hands; for if I could get him to advert to the facts stated in that book, I should be able to learn, by comparison, the exact state of the inquisition at the present time. In the evening he came in, as usual, to pass an hour in my apartment. After some conversation I took the pen in my hand to write a few notes in my journal; and, as if to amuse him, while I was writing, I took up Dellon's book, which was lying with some others on the table, and handing it across to him, asked him whether he had ever seen it. It was in the French language, which he understood well. 'Relation de l' Inquisition de Goa,' pronounced he, with a slow, articulate voice. He had never seen it before, and began to read with eagerness. He had not proceeded far, before he betrayed evident symptoms of uneasiness. He turned hastily to the middle of the book, and then to the end, and then ran over the ta-

ble of contents at the beginning, as if to ascertain the full extent of the evil. He then composed himself to read, while I continued to write. He turned over the pages with rapidity, and when he came to a certain place, he exclaimed in the broad Italian accent, 'Mendacium, Mendacium.' I requested he would mark those passages which were untrue, and we should discuss them afterwards, for that I had other books on the subject. 'Other books,' said he, and he looked with an inquiring eye to those on the table. He continued reading till it was time to retire to rest, and then begged to take the book with him.

"It was on this night that a circumstance happened which caused my first alarm at Goa. My servants slept every night at my chamber door, in the long gallery which is common to all the apartments, and not far distant from the servants of the convent. About midnight I was waked by loud shrieks and expressions of terror, from some person in the gallery. In the first moment of surprise I concluded it must be the Alguazils of the holy office, seizing my servants to carry them to the inquisition. But, on going out, I saw my own servants standing at the door, and the person who had caused the alarm (a boy of about fourteen) at a little distance, surrounded by some of the priests, who had come out of their cells on hearing the noise. The boy said he had seen a *spectre*, and it was a considerable time before the agitations of his body and voice subsided. Next morning at breakfast the inquisitor apologized for the disturbance, and said the boy's alarm proceeded from a 'phantasma animi,' a phantasm of the imagination.

"After breakfast we resumed the subject of the inquisition. The inquisitor admitted that Dellon's descriptions of the dungeons, of the torture, of the mode of trial, and of the Auto da Fe were, in general, just; but he said the writer judged untruly of

the motives of the inquisitors, and very uncharitably of the character of the holy church; and I admitted that, under the pressure of his peculiar suffering, this might possibly be the case. The inquisitor was now anxious to know to what extent Dellon's book had been circulated in Europe. I told him that Picart had published to the world extracts from it, in his celebrated work called "Religious Ceremonies;" together with plates of the system of torture and burnings at the Auto da Fe. I added that it was now generally believed in Europe that these enormities no longer existed, and that the inquisition itself had been totally suppressed; but that I was concerned to find that this was not the case. He now began a grave narration to shew that the inquisition had undergone a change in some respects, and that its terrors were mitigated."*

* The following were the passages in Mr. Dellon's narrative, to which I wished particularly to draw the attention of the inquisitor. Mr. D. had been thrown into the inquisition at Goa and confined in a dungeon, ten feet square, where he remained upwards of two years, without seeing any person but the gaoler who brought him his victuals, except when he was brought to his trial, expecting daily to be brought to the stake. His alledged crime was, charging the inquisition with cruelty, in a conversation he had with a priest at Daman, another part of India.

"During the months of November and December, I heard, every morning the shrieks of the unfortunate victims, who were undergoing the Question. I remembered to have heard, before I was cast into prison, that the Auto da Fe was generally celebrated on the first Sunday in Advent, because on that day is read in the churches that part of the gospel in which mention is made of the last judgment; and the inquisitors pretend by this ceremony to exhibit a lively emblem of that awful event. I was likewise convinced that there were a great number of prisoners, besides myself; the profound silence, which reigned within the walls of the building, having enabled me to count the number of doors which were opened at the hours of meals. However, the first and second Sundays of Advent passed by, without my hearing of any thing, and I prepared to undergo another year of melancholy captivity, when I was aroused from my despair on the 11th of January, by the noise of the guards removing the bars from the door of my prison. The Alcaide presented me with a habit, which he ordered me to put on, and to make myself ready to attend him, when he should come again. Thus saying, he left a lighted lamp in my dungeon. The guards returned about two o'clock in the morning, and led me out into a long gallery, where I found a number of the companions of my fate, drawn up in a rank against a wall: I placed myself among the rest, and several more soon joined the melancholy band. The profound silence and stillness caused them to resemble statues more than the animated bodies of human creatures. The women, who were clothed in a similar manner, were placed in a neighboring gallery, where we could not see them; but I remarked that a number of persons stood by themselves at some distance, attended by others who wore long black dresses, and who walked backwards and forwards occasionally. I did not then know who these were: but I was afterwards informed that the former were the victims who were condemned to be burned, and the others were their confessors.

"After we were all ranged against the wall of this gallery, we received each a large wax taper. They then brought us a number of dresses made of yellow

"I had already discovered, from written or printed documents, that the inquisition at Goa was suppressed by royal edict in the year one thousand seven hundred and seventy-five, and established again in one thousand seven hundred and seventy-nine. The Franciscan father before mentioned witnessed the annual Auto da Fe, from one thousand seven hundred and seventy, to one thousand seven hundred and seventy-five. "It was the humanity, and

cloth, with the cross of St. Andrew painted before and behind. This is called the San Benito. The relapsed heretics wear another species of robe, called the Samarra, the ground of which is grey. The portrait of the sufferer is painted upon it, placed upon burning torches with flames and demons all round. Caps were then produced called Carrochas; made of pasteboard, pointed like sugar-loaves, all covered over with devils and flames of fire.

"The great bell of the cathedral began to ring a little before sun-rise, which served as a signal to warn the people of Goa to come and behold the august ceremony of the Auto da Fe: and then they made us proceed from the gallery one by one. I remarked as we passed into the great hall, that the inquisitor was sitting at the door with his secretary by him, and that he delivered every prisoner into the hands of a particular person, who is to be his guard to the place of burning. These persons are called Parrains, or God'athers. My god father was the commander of a ship. I went forth with him, and as soon as we were in the street, I saw that the procession was commenced by the Dominican friars; who have this honor, because St. Dominic founded the inquisition. These are followed by the prisoners who walk one after the other, each having his god father by his side, and a lighted taper in his hand. The least guilty go foremost; and as I did not pass for one of them, there were many who took precedence of me. The women were mixed promiscuously with the men. We all walked barefoot, and the sharp stones of the streets of Goa wounded my tender feet, and caused the blood to stream; for they made us march through the chief streets of the city: and we were regarded every where by an innumerable crowd of people, who had assembled from all parts of India to behold this spectacle; for the inquisition takes care to announce it long before, in the most remote parishes At length we arrived at the church of St. Francis, which was, for this time, destined for the celebration of the act of faith. On one side of the altar, was the grand inquisitor and his counsellors; and on the other, the vice-roy of Goa and his court. All the prisoners are seated to hear a sermon. I observed that those prisoners who wore the horrible Carrochas came in last in the procession. One of the Augustin monks ascended the pulpit, and preached for a quarter of an hour. The sermon being concluded, two readers went up to the pulpit, one after the other, and read the sentences of the prisoners. My joy was extreme, when I heard that my sentence was not to be burnt, but to be a galley-slave for five years. After the sentences were read, they summoned forth those miserable victims who were destined to be immolated by the holy inquisition. The images of the heretics who had died in prison were brought up at the same time, their bones being contained in small chests, covered with flames and demons. An officer of the secular tribunal now came forward, and seized these unhappy people, after they had each received a slight blow upon the breast from the Alcaide, to intimate that they were abandoned. They were then led away to the bank of the river, where the vice-roy and his court were assembled, and where the faggots had been prepared the preceding day. As soon as they arrive at this place, the condemned persons are asked in what religion they choose to die; and the moment they have replied to the question, the executioner seizes them, and binds them to a stake in the midst of the faggots. The day after the execution, the portraits of the dead are carried to the church of the Dominicans. The heads only are represented, (which are generally very accurately drawn: for the inquisition keeps excellent limners for the purpose,) surrounded by flames and demons; and underneath is the name and crime of the person who has been burned."

Relation de l'Inquisition de Goa, chap. xxiv.

tender mercy of a good king," said the old father, "which abolished the inquisition." But immediately on his death, the power of the priests acquired the ascendant, under the queen Dowager, and the tribunal was re-established, after a bloodless interval of five years. It has continued in operation ever since. It was restored in one thousand seven hundred and seventy-nine, subject to certain restrictions, the chief of which are the two following, "That a greater number of witnesses should be required to convict a criminal than were before necessary;" and, "That the Auto da Fe should not be held publicly as before; but that the sentences of the tribunal should be executed privately, within the walls of the inquisition."

In this particular, the constitution of the new inquisition is more reprehensible than that of the old one; for, as the old father expressed it, 'Nunc sigillum non revelat inquisitio.' Formerly the friends of those unfortunate persons who were thrown into its prison, had the melancholy satisfaction of seeing them once a year walking in the procession of the Auto da Fe; or if they were condemned to die, they witnessed their death, and mourned for the dead. But now they have no means of learning for years whether they be dead or alive. The policy of this new code of concealment appears to be this, to preserve the power of the inquisition, and at the same time to lessen the public odium of its proceedings, in the presence of British dominion and civilization. I asked the father his opinion concerning the nature and frequency of the punishments within the walls. He said he possessed no certain means of giving a satisfactory answer; that every thing transacted there was declared to be 'sacrum et secretum.' But this he knew to be true, that there were constantly captives in the dungeons; that some of them are liberated after long confinement, but that they never speak afterwards of what passed within the place.

He added that, of all the persons he had known, who had been liberated, he never knew one who did not carry about with him what might be called, 'the mark of the inquisition;' that is to say, who did not shew in the solemnity of his countenance, or in his peculiar demeanor, or his terror of the priests, that he had been in that dreadful place.

"The chief argument of the inquisitor to prove the melioration of the inquisition was the superior *humanity* of the inquisitors. I remarked that I did not doubt the humanity of the existing officers; but what availed humanity in an inquisitor? he must pronounce sentence according to the laws of the tribunal, which are notorious enough; and a *relapsed heretic* must be burned in the flames, or confined for life in a dungeon, whether the inquisitor be humane or not. But if, said I, you would satisfy my mind completely on this subject, 'shew me the inquisition.' He said it was not permitted to any person to see the inquisition. I observed that mine might be considered as a peculiar case; that the character of the inquisition, and the expediency of its longer continuance had been called in question; that I had myself written on the civilization of India, and might possibly publish something more upon that subject, and that it could not be expected that I should pass over the inquisition without notice, knowing what I did of its proceedings; at the same time I should not wish to state a single fact without his authority, or at least his admission of its truth. I added that he himself had been pleased to communicate with me very fully on the subject, and that in all our discussions we had both been actuated, I hoped, by a good purpose. The countenance of the inquisitor evidently altered on receiving this intimation, nor did it ever after wholly regain its wonted frankness and placidity. After some hesitation, however, he said he would take me with him to the inquisition the next day. I was a good deal surprised at this ac-

quiescence of the inquisitor, but I did not know what was in his mind.

"Next morning after breakfast my host went to dress for the holy office, and soon returned in his inquisitorial robes. He said he would go half an hour before the usual time for the purpose of shewing me the inquisition. The buildings are about a quarter of a mile distant from the convent, and we proceeded thither in our Manjeels.* On our arrival at the place, the inquisitor said to me, as we were ascending the steps of the outer stair, that he hoped I should be satisfied with a transient view of the inquisition, and that I would retire whenever he should desire it. I took this as a good omen, and followed my conductor with tolerable confidence.

"He led me first to the great hall of the inquisition. We were met at the door by a number of well dressed persons, who I afterwards understood, were the familiars, and attendants of the holy office. They bowed very low to the inquisitor, and looked with surprise at me. The great hall is the place in which the prisoners are marshalled for the procession of the Auto da Fe. At the procession described by Dellon, in which he himself walked barefoot, clothed with the painted garment, there were upwards of one hundred and fifty prisoners. I traversed this hall for some time, with a slow step, reflecting on its former scenes, the inquisitor walking by my side, in silence. I thought of the fate of the multitude of my fellow creatures who had passed through this place, condemned by a tribunal of their fellow-sinners, their bodies devoted to the flames, and their souls to perdition. And I could not help saying to him, 'Would not the holy church wish, in her mercy, to have those souls back again, that she might allow them a little further probation?' The in-

* The Manjeel is a kind of Palankeen common at Goa. It is merely a sea cot suspended from a bamboo, which is borne on the heads of four men. Sometimes a footman runs before, having a staff in his hand, to which are attached little bells or rings, which he jingles as he runs, keeping time with the motion of the bearers.

I determined to go back again. The inquisitors were now sitting on the tribunal, and I had some excuse for returning; for I was to receive from the chief inquisitor a letter which he said he would give me, before I left the place, for the British resident in Travancore, being an answer to a letter from that officer.

"When I arrived at the inquisition, and had ascended the outer stairs, the door keepers surveyed me doubtingly, but suffered me to pass, supposing that I had returned by permission and appointment of the inquisitor. I entered the great hall, and went up directly towards the tribunal of the inquisition, described by Dellon, in which is the lofty crucifix. I sat down on a form, and wrote some notes; and then desired one of the attendants to carry in my name to the inquisitor. As I walked up the hall, I saw a poor woman sitting by herself, on a bench by the wall, apparently in a disconsolate state of mind. She clasped her hands as I passed, and gave me a look expressive of her distress. This sight chilled my spirits. The familiars told me she was waiting there to be called up before the tribunal of the inquisition. While I was asking questions concerning her crime, the second inquisitor came out in evident trepidition and was about to complain of the intrusion; when I informed him I had come back for the letter from the chief inquisitor. He said it should be sent after me to Goa; and he conducted me with a quick step towards the door. As we passed the poor woman I pointed to her, and said with some emphasis, "Behold, father, another victim of the holy inquisition!" He answered nothing. When we arrived at the head of the great stair, he bowed and I took my last leave of Josephus a Doloribus, without uttering a word."

The foregoing particulars concerning the inquisition at Goa are detailed chiefly with this view; that the English nation may consider, whether there be *sufficient* ground for presenting a remonstrancce to

the Portuguese government, on the longer continuance of that tribunal in India; it being notorious, that a great part of the Romish Christians are now under British protection. "The Romans," says Montesqusquieu, "deserved well of human nature, for making it an article in their treaty with the Carthaginians that they should abstain from sacrificing their children to their gods." It has been lately observed by respectable writers, that the English nation ought to imitate this example, and endeavor to induce her allies "to abolish the human sacrifices of the inquisition;" and a censure is passed on our government for their indifference to this subject.* The indifference to the inquisition is attributable, we believe, to the same cause which has produced an indifference to the religious principles which first organized the inquisition. The mighty despot, who suppressed the inquisition in Spain, was not swayed probably by very powerful motives of humanity; but viewed with jealousy a tribunal, which usurped an independent dominion; and he put it down, on the same principle that he put down the popedom, that he might remain pontiff and grand inquisitor himself. And so he will remain for a time, till the purposes of Providence shall have been accomplished by him. But are we to look on in silence, and to expect that further meliorations in human society are to be effected by despotism, or by great revolutions? "If," say the same authors, "while the inquisition is destroyed in Europe by the power of despotism, we could entertain the hope, and it is not too much to entertain such a hope, that the power of liberty is about to destroy it in America; we might even, amid the gloom that surrounds us, congratulate our fellow-creatures on one of the most remarkable periods in the history of the progress of human society, the *final erasure of the inquisition from the face of the earth.*"* It will

* Edin. Rev. No. xxxii. p. 429.

indeed be an important and happy day to the ear when this final erasure shall take place; but the p riod of such an event is nearer, I apprehend, in E rope and America, than it is in Asia; and its terr nation in Asia depends as much on Great Britain on Portugal. And shall not Great Britain do l part to hasten this desirable time? Do we wait, if to see whether the power of infidelity will abol the other inquisitions of the earth? Shall not we, the mean while, attempt to do something, on Chr tian principles, for the honor of God and of huma ty? Do we dread even to express a sentiment on t subject in our legislative assemblies, or to notice in our treaties? It is surely our duty to declare c wishes, at least, for the abolition of these inhum tribunals, (since we take an active part in promoti the welfare of other nations,) and to deliver our t timony against them in the presence of Europe.

This case is not unlike that of the immolation females; with this aggravation in regard to the l ter, that the rite is perpetrated in our own terri ries. Our humanity revolts at the occasional d cription of the enormity; but the matter comes r to our own business and bosoms, and fail even insinuate our disapprobation of the deed. It m be concluded then, that while we remain silent a unmoved spectators of the flames of the wido pile, there is no hope that we shall be justly affect by the reported horrors of the inquisition.

TRANSLATION OF THE SCRIPTURE FOR THE ROMISH CHRISTIANS.

The principal language spoken by the Romi Christians in India are these four: the Tamul, t Malabar, the Ceylonese, and the Portuguese. T *author* has already had occasion to notice the thi *first.* The Tamul version has been long since co

pleted by the protestant missionaries; and the Malabar and Ceylonese are in course of publication. It is now proper to explain, that excellent effects may be expected from the diffusion of the Portuguese scriptures in India. The Portuguese language prevails wherever there are, or *have been*, settlements of that nation. Their descendants people the coasts from the vicinity of the Cape of Good Hope to the sea of China; beginning from Sofala, Mocoranga, Mosambique, (where there is a bishop,) Zinzebar, and Melinda, (where there are many churches.) on the east of Africa; and extending round by Babelmandel, Diu, Surat, Daman, Bombay, Goa, Calicut, Cochin, Angengo, Tutecorin, Negapatam, Jaffnapatam, Columbo, Point de Galle, Tranquebar, Tanjore, Tritchinopoly, Porto Novo, Pondicherry, Sadras, Madrass, Masulipatam, Calcutta, Chinsurah, Bandel, Chittagong, Macao, and Canton; and almost all the islands of the Malayan Archipelago, which were first conquered by the Portuguese. The greater part of the Portuguese in India are now subjects of the British empire. The author visited most of the places above enumerated; and in many of them he could not hear of a single copy of the Portuguese scriptures. There is a Portuguese press at Tranquebar, and another at Vespery, near Madrass; and pecuniary aid only is wanted from Europe to multiply copies, and to circulate them round the coasts of Asia. The Portuguese language is certainly a most favorable medium for diffusing the true religion in the maritime provinces of the east.

THE COLLEGES AT GOA.

Goa will probably remain the theological school to a great part of India, for a long period to come. It is of vast importance to the interest of christianity in the *east, that* this source of instruction should be

purified. The appointed instrument for effecting this, is the Bible. This is "the salt which must be thrown into the fountain to heal the waters."* There are upwards of three thousand priests belonging to Goa, who are resident at the place, or stationed with their cures at a distance. Let us send the holy scriptures to illuminate the priests at Goa. It was distinctly expressed to the author, by several authorities, that they would gladly receive copies of the Latin and Portuguese Vulgate Bible from the hands of the English nation.

THE PERSIANS.

The Christian religion flourished very generally in Persia till about A. D. 651; when, the Persians being subdued by the Saracens, Mahomedanism gradually acquired the predominance. Constantine the great, addressed a letter to Sapor, king of Persia, which is preserved to this day, recommending the Christian churches in his dominions to his protection; and a bishop from Persia was present at the council of Nice in A. D. 325. It appears also that there was a translation of some portion of the scriptures into the Persion language at that period; for we are informed by Chrysostom that, "the Persians, having translated the doctrines of the gospel into their own tongue, had learned, though barbarians, the true philosophy;"† and it is stated by another author in the following century, "That the Hebrew writings were not only translated into the Greek, but into the Latin, Ethiopian, *Persian*, Indian, Armenian, Scythian, and Sarmatin languages."‡

* 2 Kings ii, 21.

† Chrysostom, Hom. ii, in Johan.

‡ Theodoret, vol. iv, p. 555. We have entirely lost sight of some of these versions in the obscurity of Mahomedan darkness It is not even known what languages are intended by the Scythian, Indian, and Sarmatian The Christian church must now retrace her steps, and endeavor to recover a knowledge which she has lost.

In the beautiful homily of Chrysostom on Mary's memorial, preached about A. D. 380, in which he enumerates those nations, who, in fulfilment of our Saviour's prophecy, had "spoken of the deed of Mary for a memorial of her," he mentions the Persians first, and the isles of Britain last. "The Persians, Indians, Scythians, Thracians, Sarmatians, the race of the Moors, and the inhabitants of the British Isles, celebrate a deed performed in a private family in Judea by a woman that had been a harlot,* pouring an alabaster box of spikenard on the head of Christ," thereby acknowledging him, while yet upon earth, as God's *anointed* king, and embalming his body, (as our Lord himself explained it) in anticipation of his burial; concerning which act of faith and love he uttered the following prophetic declaration: "Verily, I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a *memorial* of her;" Mark xiv. 9. The isles of Britain are now the *first* to restore this memorial, and the gospel which recites it, to the Persians as well as to other Mahomedan nations, who were to lose it generally, during the great prophetic period of one thousand two hundred and sixty years.

A version of the four gospels into the Persian language of a former age remains to this day. It is a faithful translation, and seems to have been made immediately from the Syriac;† but the dialect and orthography are so ancient as to be scarcely intelligible even at Isfahan. The Romish church has had several

* Αλλα και Περσαι και Ινδοι και Σκυθαι Θρακες Σαυρομαται και των Μαυρων γενος και οι τας Βρετανικας Νησους οικουντες, Το εν Ιουδαια γενομενον λαθρα, εν οικια παρα γυναικος πεπορνευμενης, περιφερουσι. --*Chrys. Hom.* lxxxi *in Matth.*

The argument of Chrysostom is this, that nothing could have given so permanent a celebrity to so private an occurrence, but the divine work of Him who foretold it. He supposes the woman to have been Mary Megdalene, but probably she was Mary, the sister of Martha.

† This is the Version of Polyglot.

Missions in the kingdom of Persia for some centuries past. The Augustinian Mission from Goa commenced in the year one thousand six hundred and [illegible] was permitted by Sultan Murad to build [illegible] in all parts of the empire."* But they went into Persia, as into other countries, not with the design of instructing men in the holy scriptures, but of teaching them the tenets and ceremonies of Rome. To this day they have not published, under all the advantages of toleration which they enjoyed, a translation of the Bible, or even of the New Testament, into the Persian language.

It is a reproach to Christians, that the only endeavour to produce a translation of the scriptures into the language of that extensive kingdom should have been made by the Persians themselves. The representative of the Christian churches in Europe, of every denomination, may well blush, when they read the following authentic relation of an attempt made by a Persian king to procure a knowledge of our religion.

"Towards the close of the year one thousand seven hundred and forty, Nadir Shah caused a translation of the four Evangelists to be made into Persian. The affair was put under the direction of Mirza Mehdee, a man of some learning, who, being vested with proper authority for the purpose, summoned several Armenian bishops, and priests, together with divers Missionaries of the Romish church, and Persian Mullahs† to meet him at Isfahan. As to the latter, the Mahomedan priests, they could not be gainers, since the change of religion, if any, was to be in prejudice of Mahomedanism. Besides, Nadir's conduct towards them had been severe, to an extreme and unprecedented degree; many of them therefore gave Mirza Mehdee large bribes to excuse their absence. Among the Christians summoned on this occasion,

* *Fabricii Lux Evang.* p. 639.

† Mahomedan Priests

only one Romish priest, a native of Persia, was a sufficient master of the language to enter upon a work of so critical a nature. As to the Armenian Christians, although they are born subjects to Persia and intermixed with the inhabitants, yet are there very few of them who understand the language fundamentally. It was natural to expect that Mirza Mehdee, and the Persian Mullahs, would be more solicitous to please Nadir, and to support the credit of Mahomedanism, than to divest themselves of prejudices, and become masters of so important a subject. This translation was dressed up with all the glosses which the fables of the Koran could warrant. Their chief guide was an *ancient Arabic and Persian translation.* Father de Vignes, a Romish priest, was also employed in this work, in which he made use of the Vulgate edition. They were but six months in completing this translation, and transcribing several fair copies of it.

"In May following, Mirza Mehdee with the Persian Mullahs and some of the Christian priests set out from Isfahan for the Persian court, which was then held in encampment near Tcheran. Nadir received them with some marks of civility, and had a cursory view of the performance. Some part of it was read to him; on which occasion he made several ludicrous remarks on the mysterious parts of the Christian religion: at the same time he laughed at the Jews, and turned Mahomed and Ali equally into ridicule." And after some expressions of levity, intimating that he could himself make a better religion than any that had yet been produced, "he dismissed these churchmen and translators with some small presents, not equal in value to the expense of the journey."*

This version of the gospels, prepared by command of Nadir Shah, is probably the same with that.

* Hanway's Travels.

which is sometimes found in the hands of the Armenian priests in India. A copy was lately shewn to an oriental scholar in Bengal,* who observed, "that if this was the same, he did not wonder at Nadir's contempt of it."

The number of natives already professing Christianity in Persia, and who are prepared to receive a translation of the scriptures, is very considerable. They consist of four or five classes, viz. the Georgian, the Armenian, the Nestorian, the Jacobite; and the Romish Christians. The Georgians have the Bible in the Georgian language, which was printed at Moscow in one thousand seven and forty-three; but the language is not so generally cultivated among the higher ranks as the Persian. It probably bears the same relation to the Persian, which the Welsh does to the English. The Armenians have a version of the Bible in their own proper tongue, but the copies are few in number. The Nestorian and Jacobite Christians use the Syriac Bible: but it is yet more rare than the Armenian. There are, besides, multitudes of Jews in Persia, who, as well as these different classes of Christians, commonly speak the vernacular language of the country.

The Persian language is known far beyond the limits of Persia proper. It is spoken at all the Mussulman courts in India, and is the usual language of judicial proceedings under the British government in Hindostan. It is next in importance to the Arabic and Chinese; in regard to the extent of territory through which it is spoken, being generally understood from Calcutta to Damascus.

Here then is a language, spoken over nearly one quarter of the globe, the proper tongue of a great kingdom, in which an attempt has already been made by royal authority to obtain a translation of the Christian scriptures; and where there are, at a low com-

* Rev. H. Martyn.

putation, two hundred thousand Christians ready to receive them. Many of the Persians themselves would read the Bible with avidity if presented to them in an inviting form. The cause of the little jealousy of christianity in Persia, compared with that which is found in other Mahomedan States, is to be ascribed to these two circumstances; first, that christianity has always existed in Persia: the Christian natives forming a considerable part of the population; and secondly, that the Persians themselves profess so lax a system of Islamism that they have been accounted by some Mussulmen a kind of heretics.

It will form an epoch in the history of Persia, when a version of the Old and New Testaments shall begin to be known generally in that country. But the narrative of Nadir Shah's attempt sufficiently proves that no ordinary scholar is qualified to undertake it. The author of such a translation must be a perfect master of the Arabic language, the mother of the Persic, and familiar with the popular and classical Persian. He must, moreover, have access to the scriptures in their *original* tongues. Such a person, we think, has been found in Sabat of Arabia, who is accounted by competent judges, "to be the first Arabic scholar of the age."* He has been employed for nearly four years past in translating the scriptures into the Persian and Arabic languages, in conjunction with Mirza Filrut of Lucknow, and other learned natives. Mirza is himself a Persian by descent, and a man of liberal learning among his coutrymen. He visited England some years ago, and was afterwards appointed a Persian teacher and a translator of the scriptures in the college of Fort-William. These versions by Sabat and Mirza, are conducted under the superintendance of the rev. Henry Martyn, who is himself an Arabic and Persian scholar, and skilled in the *original* tongues of the

* See *Report of Translations* by Rev. Henry Martyn, hereafter quoted.

sacred scriptures. He is a chaplain to the honorable the East India company, and is now stationed at Cawnpore in Bengal, where his learned coadjutors also reside. The gospels of St. Matthew and Luke, translated by Sabat into the Persian language, have already been printed; and eight hundred copies are statedin the last report, dated May one thousand eight hundredand ten, to have been deposited in the Bibliotheca Biblica, at Calcutta, for sale.

THE ARABIANS.

Arabia was the country in which St. Paul first opened his heavenly ministry. "When it pleased God," said that apostle, "who called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood; neither went I up to Jerusalem, but I went into Arabia,"—Gal. i. 17. Christianity flourished very extensively in Arabia, during the first centuries. History informs us, that "the disciples of Christ had filled its provinces with the churches of God;"* and frequent mention is made, in the early monuments, of the bishops of Arabia.† This early influence of the gospel in that region might be expected; for Arabia adjoins Palestine; and the climate of the country, and the manners and customs of the people, are nearly the same.‡

There are some circumstances which remarkably distinguish Arabia; a recollection of which, in connexion with others, ought now to draw our attention

* Θεου γαρ Εκκλησιων οι Χριστου μαθηται τας χωρας ταυτας επληρωσαν... *Procopius Gaz. Es.* xi 14.

†See them enumerated in Beveridge's Canones Concilii rum. The bishop of Busorah was present at the council of Antioch in A. D 268.

‡ Ομορους δη οντας τοις Ιουδαιοις ειχος και πρωτους το κηρυμα δεξασθαι.

Being neighbors to the Jews, it was likely that they should first receive the gospel. Proc. ubi supra.

to it. Arabia was inhabited by the first generations of men. There it pleased the Creator first to reveal himself to his creatures; and in its vicinity the Son of God assumed the human nature. In Arabia, the faculties of the human mind attain to as high a degree of strength and vigor, even at this day,* as in any other country in the world; and the symmetry and beauty of the human person in Arabia are not surpassed by any other portion of the human race.†

Arabia is also remarkable on another account. It was the theatre of the grand defection from christianity, by the Mahomedan delusion, which was to extend to "a third part of men." This predicted apostacy was to be effected, not by returning to paganism, but by a corruption of christianity; that is, by admitting some part of the former revelation of God, and pretending to a new revelation. The delusion itself is aptly compared in the prophecy concerning it, to "*smoke* issuing from the bottomless pit;" and its great extent is expressed by its "darkening the *sun* and the *air*."‡ And since this defection was to be produced by a corruption of revealed truth, it was necessary that the scriptures should be first corrupted; for where the genuine scriptures are in the hands of men, there is little danger of general infidelity. Accordingly, this preparative for the

*See letter from the rev. Henry Martyn, concerning Sabat, quoted in "The Star in the East." "At intervals I read Persian poetry with Mirza, and the koran with Sabat. These orientals, with whom I translate the scriptures, require me to point out the connexion between every two sentences, which is often more than I can do. It is curious how accurately they observe all the rules of writing. Sabat, though a real Christian, has not lost a jot of his Arabian notions of superiority. He looks upon Europeans as mushrooms; and seems to regard my pretentions to any learning, as we should regard those of a savage or an ape." N. B. Mr Martyn was senior wrangler, or first mathematician of his year, at Cambridge, in 1801; and he had now been two years in society with Sabat.

†An intelligent Arabian, who had seen the English in India, observed to the author, that he thought the minds of the English far superior to their persons. It seemed to him, that there was nothing striking or noble in the English countenance, compared with the dignity and beauty of the Arabians; that the faces were in general flat and torpid, and the eyes wi hout fire. The author informed him, that the English were composed of different nations, and most of these from cold and northern climates; that hence there was a great diversity in their appearance, some being of very ordinary aspect, and others of a dignity and beauty which even an Arabian would admire.

‡*Rev. ix, 2.*

great imposture took place in the fifth and sixth centuries. During that period, corrupt and apocryphal gospels prevailed so generally in Arabia and the neighboring regions, that it is even doubtful whether Mahomed himself ever saw a genuine copy of the New Testament. It has been argued by learned men, from the internal evidence of his composition, that he did not. But now even the apocryphal gospels have vanished from view, by the long prevalence of the koran.

But the duration of this delusion was to have a limit. "The smoke was to darken the sun and the air" only for a definite period. This period is expressed in prophetic scripture in a *three-fold* form of words to evince its certainty.

1. "The holy city shall they tread under foot *forty and two months*,"* Rev. xi, 2. This marks the period of the Mahomedan power. The same expression is applied afterwards to the duration of the papal power. The depression of the true faith was of course to last the same time; as expressed in the two following sentences.

2. "The witnesses (for the true faith) shall prophesy a *thousand two hundred and three score days*, clothed in sackcloth,"†—Rev. xi, 3.

3. "The woman (or church of Christ) fled into the wilderness, and was nourished for a *time*, *times*, and *half a time*."‡

This last expression, "a time, times, and half a time," is also used by the prophet Daniel, who foretells the same events, to mark the period when God shall "have accomplished to scatter the power of the holy people," and shall terminate his indignation against Israel.—Dan. xii, 7.

It is very well known in the east at what time Mahomed appeared. Let the Mahomedan then be

*A day for a year; 42 months=42×30=1260 days . . . . =1260 years.
†A day for a year; 1260 days . . . . . =1260 years.
‡*A time, times*, and half a time=a year, two years and half *of a year*=forty-two months=1260 days . . . . . =1260 years.

informed, that he is to count twelve hundred and sixty years from the Hejira, and then expect the fulfilment of a remarkable prophecy, made by Christ, whom the koran acknowledges to be "a true prophet." Let him be informed explicitly, that the reign of mahomedanism will then have an end. And, if he be unwilling to believe this, ask him if he does not already perceive the *decline* of mahomedanism. If he be ignorant of this fact, inform him of the history of events. Instruct him, that the corruption of christianity in the west by the pope, was coeval with the corruption of christianit in the east by Mahomed; that the decline of both these powers is, at this time, equally advanced; and that the fall of both is to be contemporaneous. If he be ignorant of the decline of papal Rome, the Roman catholic in the east will declare it to him.

Is there any man, calling himself a Christian, who thinks that these prophecies are dubious? If it be true that God hath, at any time, revealed himself to man, they are most certain. The author would here observe, that the inattention of men in general to the fulfilment of the divine predictions, does not proceed so commonly from principles of infidelity as from ignorance of *facts*,—pure ignorance of historical facts. There are men of liberal education in England, who are more ignorant of the history of the world, ancient and modern, *in connexion with the revelation of God*, than some Hindoos and Arabians, whom we know in the east, who have not been Christians above a few years. Our Saviour reprehended this neglect of "the word spoken from heaven" in these words; "Ye can discern the face of the sky and of the earth; but how is it that ye cannot discern *this time?*"—Luke xii, 56.

The author has noticed the foregoing circumstances in connexion with Arabia, to illustrate the importance of preparing a version of the scriptures for that country, at the present era. But the Arabic

language hath gone forth far beyond the bounds of Arabia, and is known to almost "a third part of men" in the east. The koran has consecrated it in the eyes of millions, in central Asia, on the continent of Africa, and in the Isles of the Indian ocean.

A version of the whole Bible in Arabic has come down to us; but it is now antiquated, like the Persian, both in dialect and orthography. It does not appear that any composition in a living language, of a higher date than about five hundred years, can be of popular use, unless we learn it from our infancy. The language of our own scriptures becomes now peculiar in many respects, and distinct from the popular speech. It is supposed, that the Arabic translation is upwards of a thousand years old. Had there been no interruption in the profession of christianity in Arabia, the ancient translation might possibly have sufficed: in like manner as the Hebrew is still understood by the Jews, and the Syriac by the Syrian Christians. But when a new religion is to be proposed to a people, we must use the most dignified medium, and present it in the language which is in popular use. The present Arabic translation in the Polyglot is perfectly intelligible to those who will study it with a lexicon; but we certainly cannot offer it at this time as conveying the meaning of the Christian scriptures to the land of Yemen, or Arabia the happy.

Soon after Sabat, the Arabian, had been converted to christianity,* the object which chiefly occupied his thoughts, was a translation of the scriptures for his native country. He himself could easily read and understand the existing translation; for he is a learned man, and acquainted radically with every dialect of the language; and it was by means of that translation that he himself became a Christian;† but

*See an account of his conversion in the "Star in the East."

†The copy of the New Testament, which fell into the hands of Sabat, was one of the editions published in 1727, by "The Society for promoting Christian

he says he should be ashamed to offer the Bible to his countrymen in its present form; such a version would neither be acceptable to the learned, nor intelligible to the unlearned.

This noble Arabian has been now three years, or more, employed in translating the scriptures into the Arabic language, with the aid of other learned Asiatics, under the superintendance of the Rev. H. Martyn, who has himself been long a student of the Arabic tongue. Mr. Martyn has lately stated their reasons for undertaking a new translation, which the author will hear subjoin, in deference to the learned at home, who may think some further explanation necessary.

"Of the Arabic version of the Polyglot, the late professor Carlyle, in his copy of proposals for printing a new edition of it, speaks in the highest terms, and observes, that it was used both by Jews and Christians as a faithful and elegant representation of their respective books of faith. But even supposing that both Jews and Christians are satisfied with the translation, no one, who has had an opportunity of observing the degraded state of these people in the East, would admit them as competent judges of the Arabic. The professor has adduced, in favor of the version in question, the opinions of Erpenius, Gabriel Sionita, and Pocock; names of high consideration in Arabic learning, particularly the last. It is certain, however, that such of the Mahomedans as have seen this version, think very differently of it. If we would invite the fastidious Mussulman to review the sacred law which he supposes abrogated, let us not neglect our present opportunities; but, with such an instrument as Sabat in

knowledge," revised by Solomon Negri. An investment of these Arabic Testaments, was sent about 1759, to the society's missionaries in Calcutta, who circulated them through different provinces. The following is a well-attested fact: they sent some copies to the Mahomedan Priests at Delhi, who "requested that the supply might be continued." See proceedings of the society of that period.

our possession, let us attempt at least, to send forth the scriptures in a style which shall command respect, even in Nujed and Hejaz."

Mr. Martyn adverts to the new edition of the Polyglot translation, now publishing in England, under the patronage of the bishop of Durham, and highly commends the design. "We rejoice," writes he, "to hear that the old Polyglot is going forth at last in a new dress. It may be useful to some in Asia, as it was to Sabat." And in regard to the extent of country through which the Arabic is spoken, he observes that the Arabic translation is of more importance than one fourth of all the translations now in hand. "We will begin," says he, "to preach to Arabia, Syria, Persia; Tartary, part of India and of China, half of Africa, all the sea-coast of the Mediterranean and Turkey: and one tongue shall suffice for them all."

The proposal for publishing the Arabic Bible has already met with a very liberal patronage in India. It is intended to publish an edition of the New Testament, in a splendid form, for the use of the chief men in Arabia and Persia, resembling, as nearly as possible, their own beautiful writing. The universities, and literary bodies in Europe, will, no doubt be disposed to subscribe for some copies of this truly classical work. It is stated in the last accounts, dated May 1810, that the translation of the New Testament was expected to be finished by the end of the present year, 1811.

THE ARABIC SCHOOL
FOR THE
TRANSLATION OF THE SCRIPTURES.

The Rev. Henry Martyn, B. D. Fellow of St. *John's* College, Cambridge, went out to India about *five years* ago. His qualifications for the general *superintendance* of scriptural translation, are truly

respectable. After acquiring the highest academical honors in science, and a just celebrity for classical knowledge, he devoted himself to the acquirement of the Arabic and Hindostanee languages. His mind was strongly impressed, at an early period, with the duty and importance of communicating the revealed religion to heathen nations. He had a spirit to follow the steps of Swartz and Brainerd, and preach to the natives in the woods; but his peculiar qualifications, as a critical scholar, have fixed him to the department of translation. He had not been long in Bengal before he was joined by Sabat and Mirza, and other learned natives; so that they now form an Arabic school, from which it is not pretended that there is any appeal in India.*

Mr. Martyn's own proper department is the Hindostanee language. Soon after his arrival, he translated the liturgy of the church of England into that tongue; being the first who introduced the church service to our native subjects in Bengal. He found that many of the wives of the English soldiers were Hindostanee women, professing christianity, but who did not understand the English language, and being desirous to discharge faithfully the duties of his clerical office, he thought it proper to attempt such a translation. After reading prayers to the soldiers in English, he reads Hindostanee prayers to their wives, and to other natives. This original work, having received repeated revision and amendment, is esteemed by competent judges to be a perspicuous and faithful version of the sublime original. He also translated, about the same time, the parables and parabolic speeches, or apophthegms, of our Saviour, into the same language, with an explanation subjoined to each.

* As Mr. Martyn and his associates at Cawnpore constitute the Arabic school in India, for the translation of the scriptures; so Dr. Carey, and the Missionaries at Serampore, compose the Shanscrit school. See two memoirs lately published, and the proceedings of the Baptist Society, published annually.

But the grand work which has chiefly engaged the attention of this oriental scholar, during the last four years, is his translation of the whole Bible into the Hindostanee language. It has been often acknowledged, that a version of the scriptures into what is justly called "the grand popular language of Hindostan," would be the most generally useful in India. Mr. Martyn is in no haste to print any part of his work, being desirous that it should be first revised and approved by the best scholars. His chief difficulty is in settling the orthography of the language, and in ascertaining what proportion of words ought to be admitted from the Persian and Arabic fountains; for the Hindostanee is yet in its infancy, as a written and grammatical tongue; and it is probable, that Mr. Martyn's work will contribute much to fix its standard. To evince the care and accuracy which he proposes to himself in this translation, it will be proper to subjoin his last official report on the subject, dated Dec. 1809.

"The Hindostanee New Testament has been finished some time, and submitted to the inspection of a variety of persons, in different parts of the country; but the opinions formed of the work have not hitherto appeared to justify its publication. I am perfectly convinced of the inutility of attempting to please all; yet I thought it better to withhold from the press what longer experience, and the possession of more efficient instruments, might enable me to send forth, in a form more calculated to give general satisfaction. The person, whose assistance I was most anxious to obtain, has once more joined me, and I am now willing to hope that the word of God may be presented to the natives of India, so as to be intelligible to the generality of readers. The grammar of the language is nearly fixed by Mr. Gilchrist's learned and useful labors; but it is still difficult to write in it with a view to general utility. *For the* higher Mahomedans and men of learning

will hardly peruse, with satisfaction, a book in which the Persian has not lent its aid to adorn the style. To the rest, a large proportion of *Hindee* is more acceptable. The difficulty of ascertaining the point equally removed from either extreme, would be considerably lessened, were there any prose compositions in the language, of acknowledged purity.—But unfortunately no such standard exists: no works of any description indeed have been found but poems. Lately some translations in Hindostanee prose have issued from the college of Fort William; but as they have not yet stood the test of time, and are very little known in the country, they could not be safely referred to as a standard. Thus I have been left to the guidance of my own judgment far more than I could have wished."

In regard to the Arabic and Persian translations, both of which Mr. Martyn superintends, as well as the Hindostanee, he thus writes.

"In the Persian and Arabic translations there are happily no such difficulties. The valuable qualities of our Christian brother, Nathaniel Sabat, render this part of the work comparatively easy. As he is, I trust, a serious Christain, the study of the word of God, and the translation of it, are of course a matter of choice with him, and a rigid adherance to the original a point of duty.* As a scholar, his acquirements are very considerable. He was educated under the care of the most learned man in Bagdad; and having continued to exercise himself in composition, he has acquired in consequence a critical acumen, and great command of words: His ill state of health renders it impossible to say exactly when the work

* The solicitude of these translators to infuse the true meaning of the original into their versions, and not to trust entirely to the English Translation, will appear from the following observations of Mr. Martyn in his last letter. "The Psalms we must leave till the end of the New Testament, for this solid reason, that I do not understand a considerable portion of that book. Much of the present translation is certainly unintelligible. It appears to me, that the two royal authors have suffered more from the plebeian touch of their interpreters, than *even the Prophets, or any others* but Job. Hebrew has been of late my constant *meditation.*"

he has undertaken will be finished; but if nothing untoward happen to interrupt us, you may expect the New Testament in the three languages, in the course of two years."

THE JEWS.

There are three remarkable prophecies concerning the Jews.

1. "The children of Isreal shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim," Hos. iii, 4.

2. "The Lord shall scatter thee among all people, from the one end of the earth even unto the other," Deut. xxix, 64. And yet, "the people shall dwell alone, and shall not be reckoned amongst the nations," Num. xxiii, 9.

3. "Thou shalt become an astonishment, a proverb, and a bye-word among all the nations whither the Lord shall lead thee. Among these nations shalt thou find no ease, niether shall the sole of thy foot have rest," Deut. xxviii, 37. 65.

The first of these prophecies is very remarkable; for who ever heard of a nation "abiding many days" without its civil and religious polity, and surviving its political existence? The very assertion seems to involve an absurdity. Did the Egyptian, Chaldeans, Greeks, or Romans, survive their civil and religious polity?

The second prediction is not less singular than the former; for if the Jews were to be received among the nations of the earth, why should they not "be reckoned with the nations?" Would any man, in a remote age, venture to foretell that there was a certain nation, which, in the ages to come, would be re-

ceived and tolerated by all other nations, merely to be persecuted?*

But the third prophecy is such as must afford a contemplation to infidelity, to the end of time. The Jews were to become, "an astonishment and a proverb, and a bye-word among all the nations," because they shed the blood of the Savior of the world. Now it is not surprising that Christians should reproach them for such a crime. But how should we expect that they should be "trodden down to the heathen world," who never heard of such a Savior? Behold the Hindoo, at this day, punishing the Jew, without knowing the crime of which he has been guilty!

These three prophecies have been manifestly fulfilled; and if we had no other evidence, this is sufficient to prove "that there is a God, and that he hath made a revelation to man."

There is a fourth prophecy concerning this people, which will shortly be accomplished. The Prophet Hosea, after foretelling that the children of Israel should abide many days without a king, adds these words: "Afterward shall they return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days," Hosea iii, 5.

The question, which is now in the mouth of every Christian, is that which was asked in the vision of the prophet Daniel on the same subject; "How long shall it be to the end of these wonders?" Dan. xii, 6. When shall the "indignation against the holy

*To this day the Jews "are not reckoned" with the English nation. The propoetical record influeneed the last parliamentary proceeding respecting them. In one thousand seven hundred and fifty-three, a bill was passed to naturalize the Jews; but after a few months it was repealed, the voice of the people demanded that the devoted nation should "not be reckoned with them." So true it is that our last national deliberation concerning this people was influenced by the ancient prophecy. The time is now come when parliament may restore to the Jews the franchise of a fellow-creature, without contravening the divine decrees. It is prophesied again, that "Israel shall return to the Lord their God," and that the period of this event is not far remote. In obedience *then to the dictate of this* prophecy, let our Christian nation proceed, without *delay, to take away the* reproach of the Jewish people; and pronounce the act *in the most public* and solemn manner, as an example to the rest of the world.

people be accomplised?" Dan. xi, 31; that they "may return and seek the Lord their God, and David their king?"

To Daniel the prophet, and to John the Evangelist, was given a revelation of the great events of the general church to the end of time. Daniel foretels that the Christian church shall be oppressed by the persecuting powers for "a time, times, and the dividing of a time," Dan. vii, 25. The same period he assigns for the accomplishment of the indignation against the holy people Israel. "One said, how long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be fulfilled," Dan. xii, 7. Now the same form of words is used in the Revelation of St. John, to express the duration of the Papal and Mahomedan powers. Oppressed by them, the church of Christ was to remain desolate in the wilderness, "for a time times, and half of a time," Rev. xii, 14. Every one, who is erudite in sacred prophecy, will understand that this great period of Daniel and St. John commences at the same era, namely, the rise of the persecuting powers; and that its duration is one thousand two hundred and sixty years.*

Here then are three great events hastening to their period; the extinction of the Papal dominion; the subversion of the Mahomedan power; and "the accomplishment of the divine indignation against the holy people," or the return of the people of Israel "to seek the Lord their God, and David their king."

Our blessed Savior has not left an event of this importance without notice. "The Jews," saith he, "shall

*See this period explained in p. 133.

be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," Luke xxi, 24. What these "times of the Gentiles" are, our Lord has explained in his subsequent Revelation to St John. "The court which is without the temple is given unto the Gentiles; and the holy city shall they tread under foot forty and two months;" or, in prophetical language, at a day for a year, one thousand two hundred and sixty years. Rev. xi, 2.

The apostle Paul hath also recorded this event. "I would not, brethern, that ye should be ignorant of this mystery, that blindness, in part, is happended to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved," Rom. xi, 25. The fulness of time for the conversion of the Gentiles will be come in, when the Mahomedan and Papal obstructions are removed. Such events as the fall of the Pope in the west, and of Mahomed in the east, both of whom persecuted the Jews to death, will probably be the means of awakening the Jews to consider the evidences of that religion which predicted the rise and fall of both.

But the grand prophecy of the apostle Paul on this subject, is that which respects the *consequence* of the conversion of the Jews. "The receiving of the Jews," saith he, "What shall it be to the world, but life from the dead?" Rom. xi, 15. Dispersed as they are in all countries, and speaking the language of all countries, they will form a body of preachers ready prepared; and they need only say, "Behold the scriptures of God, in our possession; read our history there, as foretold three thousand years ago, and read the events in the annals of nations. We are witnesses to the world, and the world to us. Let the whole race of mankind unite and examine the fact." "All ye inhabitants of the world, and dwellers on the earth, see ye, when the lord lifteth up an *ensign on the* mountains: and when he bloweth

a trumpet, hear ye," Isaiah xviii, 3.—Thus will their preaching be to the world "life from the dead.'

But if the conversion of Israel is to take place when the Papal and Mahomedan powers have fallen, and who does not see that these events are near at at hand? it might be expected that some signs of conciliation between Jews and Christians would now begin to be visible. And is not this the fact? Christians in all countries begin to consider, that "the indignation against the holy people" is nearly accomplished. Many events declare it. The indignation of men is relaxing. The prophecies have been fulfilled regarding it. The great crime at Calvary has been punished by all nations; and now we hear the words of the prophet addressing us, "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished; that her iniquity is pardoned," Isaiah xl, 1. This is the Divine command. And behold, Christians begin now, for the first time, "to speak comfortably to Jerusalem."

While the author was in the east, the state of the Jews, who are dispersed in different countries, frequently occupied his thoughts. He had heard that they existed in distinct colonies in certain parts of India; that some of them had arrived long before the Christian era, and had remained in the midst of the Hindoos, to this time, a distinct and separate people, persecuted by the native princes, from age to age, and yet not destroyed: "burning, like the bush of Moses, and not consumed:" and he had a strong desire "to turn aside and see this great sight." His mind was impressed with the conviction that their preservation, in such a variety of regions, and under such a diversity of circumstances, could be only effected by the interposition of the Divine Providence, which reserved them, thus distinct, for some special and important purpose. And since the period of time for the accomplishment of this purpose was considered by

many to be fast approaching, he wished to hear the sentiments of the Jews from their own lips, and to learn their actual impressions, as to their present circumstances and future hopes.

In his memorial respecting the Syrian Christians, presented to Marquis Wellesley, the author also noticed the existence of an ancient colony of Jews on the coast of Malabar, particularly at Cochin; and as this place had recently became a part of the British empire, by conquest from the Dutch, lord William Bentinck, then governor of Madras, who had received letters from the supreme government, was pleased to direct the civil officer, who had charge of the department of Cochin,* to afford him every aid in the prosecution of his researches. His first tour to Cochin was in November, 1806; and he remained in the country till February, 1807. He again visited it in January, 1808. He has only room, in this present work, to introduce a few notes from his journal.

"*Cochin, Feb.* 4, 1807.

"I have been now in Cochin, or its vicinity, for upwards of two months, and have got well acquainted with the Jews. They do not live in the city of Cochin, but in a town about a mile distant from it, called Jews'-Town. It is almost wholly inhabited by the Jews, who have two respectable Synagogues. Among them are some very intelligent men, who are not ignorant of the present history of nations.—There are also Jews here from remote parts of Asia, so that this is the fountain of intelligence concerning that people in the east; there being constant communication by ships with the Red Sea, the Persian Gulf, and the mouths of the Indus. The resident Jews are divided into two classes, called the Jerusalem or white Jews; and the ancient or black

*Thomas Fowler, esq.

when this grant was made, is, that it is signed by seven kings as witnesses. 'And to this are witnesses, king Bivada Cubertin Mitadin, and he is king of Travancore. King Airla Nada Mana Vikriin, and he is the Samorin. King Veloda Nada Archarin Shatin, and he is king of Argot.' The remaining four kings are those of Palgatchery, Colastri, Carbinath, and Vara-changur. There is no date in this document, further than what may be collected from the reign of the prince, and the names of the royal witnesses. Dates are not usual in old Malabaric writings. One fact is evident, that the Jews must have existed a considerable time in the country, before they could have obtained such a grant. The tradition before mentioned assigns for the date of the transaction, the year of the creation 4250, which is, in Jewish computation, A. D. 490. It is well known, that the famous Malabaric king, Ceram Perumal, made grants to the Jews, Christians, and Mahomedans, during his reign; but that prince flourished in the eighth or ninth century.

THE BLACK JEWS.

"It is only necessary to look at the countenance of the black Jews to be satisfied that their ancestors must have arrived in India many ages before the white Jews, their Hindoo complexion and their very imperfect resemblance to the European Jews, indicate that they have been detached from the parent stock in Judea many ages before the Jews in the west; and that there have been intermarriages with families not Israelitish. I had heard that those tribes, which had passed the Indus, have assimilated so much to the customs and habits of the countries in which they live, that they may be sometimes seen by a traveller, without being recognized as Jews. In the interior towns of Malabar, *I was not always* able to distinguish the Jew from the

Jews. The white Jews reside at this place. The black Jews have also a synagogue here; but the great body of that tribe inhabit towns in the interior of the province. I have now seen most of both classes. My inquiries referred chiefly to their antiquity, their manuscripts, and their sentiment concerning the present state of their nation."

THE JERUSALEM OR WHITE JEWS.

"On my inquiry into the antiquity of the white Jews, they first delivered to me a narrative, in the Hebrew language, of their arrival in India, which has been handed down to them from their fathers; and then exhibited their ancient brass plate, containing their charter and freedom of residence, given by a king of Malabar. The following is the narrative of the events relating to their first arrival.

" 'After the second temple was destroyed, (which may God speedily rebuild!) our fathers, dreading the conqueror's wrath, departed from Jerusalem, a numerous body of men, women, priests, and Levites, and came into this land. There were among them men of repute for learning and wisdom; and God gave the people favor in the sight of the king who at that time reigned here, and he granted them a place to dwell in, called Cranganor. He allowed them a patriarchal jurisdiction within the district, with certain privileges of nobility; and the royal grant was engraved, according to the custom of those days, on a plate of brass. This was done in the year from the creation of the world 4250 (A. D. 490;) and this plate of brass we still have in possession. Our forefathers continued at Cranganor for about a thousand years, and the number of heads who governed were seventy-two. Soon after our *settlement*, other Jews followed us from Judea; and *among* these came that man of great wisdom, Rabbi

Samuel, a Levite of Jerusalem, with his son, Rabbi Jehuda Levita. They brought with them the silver trumpets, made use of at the time of the Jubilee, which were saved when the second temple was destroyed; and we have heard from our fathers, that there were engraven upon those trumpets the letters of the ineffable name.* There joined us also from Spain, and other places, from time to time, certain tribes of Jews, who had heard of our prosperity.—But at last, discord arising among ourselves, one of our chiefs called to his assistance an Indian king, who came upon us with a great army, destroyed our houses, palaces, and strong holds; dispossessed us of Cranganor, killed part of us, and carried part into captivity. By these massacres we were reduced to a small number. Some of the exiles came and dwelt at Cochin, where we have remained ever since, suffering great changes from time to time.—There are amongst us some of the children of Israel (Beni-Israel) who came from the country of Ashkenaz, from Egypt, from Tsoba, and other places, besides those who formerly inhabited this country.'

"The native annals of Malabar confirm the foregoing account, in the principal circumstances, as do the Mahomedan histories of the later ages; for the Mahomedans have been settled here in great numbers since the eighth century.

"The desolation of Cranganor, the Jews describe as being like the desolation of Jerusalem in miniature. They were first received into the country with some favor and confidence, agreeably to the tenor of the general prophecy concerning the Jews; for no country was to reject them: and after they had obtained some wealth, and attracted the notice of men, they are precipitated to the lowest abyss of

* This circumstance of the jubilee trumpets is to be found in a similar account of the Jews of Malabar, published in the "History of the works of the learned," for March, 1699. It is not necessary to suppose that these trumpets belonged to the temple; for it is well known, that in every considerable town in Judea there were jubilee trumpets.

tures had been thrown. I accordingly went to the synagogue with a few of the chief men, and examined the contents, which some of them said they had never looked at before, and did not seem greatly to value. The manuscripts were of various kinds, on parchment, goat-skins, and cotton paper. I negociated for them hastily, and wrapped them up in two cloths, and gave them to the Jews to carry home to my house. I had observed some murmuring among the bye-standers in the synagogue, while I was examining the chest: and before we appeared in the streets, the alarm had gone forth, that the Christians were robbing the synagogue of the law.—There were evident symptoms of tumult, and the women and children collected and were following us. I requested some of the more respectable Jews to accompany me out of the town; but I had scarcely arrived at my own house at Cochin, when the persons who had permitted me to take the manuscripts, came in evident agitation, and told me I must restore them immediately to calm the popular rage. Others had gone to complain to the chief magistrate, Thomas Flower, esq. And now I had lost my spoil, but for the friendly counsel and judicious conduct of Mr. Flower. He directed that all the manuscripts should be delivered up to him, and that there should be no further proceedings on the subject without his authority. To this the Jews agreed. There was some plea of justice on my side, as it was understood that I had given a valuable consideration. In the mean time he allowed a few days to pass, that the minds of the people might become tranquil, and he then summoned some of the more liberal men, and gave them a hearing on the subject. In the mean time I thought it prudent to retire from Cochin, for a day or two, and went to Cranganor, about sixteen miles off, to col. Macaulay, the British resident at Travancore, who was then at the house of Mr. Drummond, the collector at Malabar

On my return to Cochin, Mr. Flower informed me that all the manuscripts were to be returned to my house; that I was to select what was *old*, and of little use to the Jews, and to give back to them what was *new*. The affair ended however in the Jews permitting me generously to retain some part of the *new*.

"I have since made a tour through the towns of the Black Jews in the interior of the country, Tritoor Paroor, Chenotta, and Maleh. I have procured a good many manuscripts, chiefly in the Rabbinical character, some of which the Jews themselves cannot read; and I do not know what to say to their traditions. A copy of the scriptures belonging to Jews of the east, who might be supposed to have had no communication with Jews of the west, has been long considered a desideratum in Europe; for the western Jews have been accused by some learned men of altering or omitting certain words in the Hebrew text to invalidate the argument of Christians. But Jews in the east, remote from the controversy, would have no motive for such corruptions. One or two of the MSS. which I have just procured, will probably be of some service in this respect. One of them is an old copy of the books of Moses, written on a roll of leather. The skins sewed together, and the roll is about forty-eight feet in length. It is, in some places, worn out, and the holes have been sewed up with pieces of parchment. Some of the Jews supposed that this roll came originally from Senna in Arabia; others have heard that it was brought from Cashmir. The Cabul Jews, who travel into the interior of China, say that in some Synagogues the law is still written on a roll of leather, made of goat skins dyed red; not on vellum, but on soft flexible leather; which agrees with the description of the roll above mentioned.*

* Mr. Yeates, formerly of All Souls College, Oxford, and editor of the Hebrew Grammar, has been employed for the last two years at Cambridge; in arranging and collating the Hebrew and Syriac MSS. brought from India. Ed.

"Ever since I came among these people, and heard their sentiments on the prophecies, and their confident hopes of returning to Jerusalem, I have thought much on the means of obtaining a version of the New Testament in the Hebrew language, and circulating it among them and their brethren in the east. I had heard that there were one or two translations of the Testament in their own possession, but they were studiously kept out of my sight, for a considerable time. At last however they were produced by individuals in a private manner. One of them is written in the small Rabbinical or Jerusalem character; the other in a large square letter. The history of the former is very interesting. The translator, a learned Rabbi, conceived the design of making an accurate version of the New Testament, for the express purpose of *confuting* it. His style is copious and elegant, like that of a master in the language, and the translation is in general faithful. It does not indeed appear that he wished to pervert the meaning of a single sentence; but depending on his own abilities and renown as a scholar, he hoped to be able to controvert its doctrines, and to triumph over it by fair contest in the presence of the world. There is yet a mystery about the circumstances of this man's death, which time will perhaps unfold: the Jews are not inclined to say much to me about him. His version is complete, and written with greater freedom and ease towards the end than at the beginning. How astonishing it is that an enemy should have done this! that he should have persevered resolutely and calmly to the end of his work! not indeed always *calmly;* for there is sometimes a note of execration on the sacred person who is the subject of it, to unburthen his mind and ease the conflict of his

collation of the roll of the Pentateuch above mentioned, is now finished, and will form a volume in quarto. The Univerty has, with great liberality, resolved that this book shall be printed at the expense of the University, for the benefit of Mr. Yeates; and Dr. Marsh, the learned editor of the Michealis, has written a note on the antiquity and importance of the manuscript, which will form a preface to the work.

laboring soul. At the close of the gospels, as if afraid of the converting power of his own translation, "he calls Heaven to witness that he had undertaken the work with the professed design of opposing the *Epicureans;*" by which term he contepmtuously means the Christians.

"I have had many interesting conferences with the Jews, on the subject of their present state; and have been much struck with two circumstances; their constant reference to the *desolation* of Jerusalem, and their confident hope that it will be one day *rebuilt.* The desolation of the holy city is ever present to the minds of the Jews, when the subject is concerning themselves as a *nation;* for, though without a king and without a country, they constantly speak of the *unity* of their nation. Distance of time and place seems to have no effect in obliterating the remembrance of the desolation. I often thought of the verse in the psalms, "If I forget thee, O Jerusalem, let my right hand forget her cunning." They speak of Palestine as being close at hand, and easily accessible. It is become an ordinance of their Rabbins, in some places, that when a man builds a new house, he shall leave a small part of it unfinished, as an emblem of ruin, and write on it these words, *Zecher Lachorchan*, i. e. In *memory* of the *desolation.*

"Their hopes of rebuilding the walls of Jerusalem, the *third* and *last* time, under the auspices of the Messiah, or of a second Cyrus, before his coming, are always expressed with great confidence. They have a general impression, that the period of their liberation from the heathen is not very remote; and they consider the present commotions in the earth as gradually loosening their bonds. "It is," say they, "a sure sign of our approaching restoration that in almost all countries there is a *general relaxation* of the persecution against us." I pressed *strongly upon them* the prophecies of Daniel. In

former times that prophet was not in repute among the Jews, because he predicted the coming of the Messiah at the end of "the seventy weeks;" and his book has been actually removed from the list of prophetic writings, and remains to this day, among the Hagiographa, such as Job, the Psalms, the Proverbs Ruth; but he now begins to be popular among those who have studied him, because he has predicted that the final "accomplishment of the indignation against the holy people" is near at hand. The strongest argument to press upon the mind of a Jew, at this period, is to explain to his conviction Daniel's period of one thousand two hundred and sixty years; and then to shew the analogy which it bears to the period of the Evangelist John, concerning the Papal and Mahomedan powers; with the state of which the Jews are well acquainted.

"I passed through the burial-ground of the Jews the other day. Some of the tombs are handsomely constructed, and have Hebrew inscriptions in prose and verse. This mansion of the dead is called by the Jews *Beth Haiim*, or "The House of the Living."

"Being much gratified with my visit to the Jews of Malabar, and desirous to maintain some communication with them, I have engaged a very respectable member of their community to accompany me with his servant to Bengal, and to remain with me in the capacity of Hebrew Moonshee, or teacher, until my return to England. Observing that in the houses of the White Jews there are many volumes of printed Hebrew, mostly of the fifteenth and sixteenth centuries, which are rarely met with in England, I have employed Misrahi, that is the name of my Moonshee, to collect some of the most valuable."

At the beginning of the following year (1808) the author visited Cochin a second time, and proceeded afterwards to Bombay, where he had an opportunity of meeting with some very intelligent men of the Jewish nation. They had heard of his confer-

nces with the Cochin Jews, and were desirous to discuss certain topics, particularly the prophecies of Isaiah; and they engaged in them with far more spirit and frankness, he thought, than their brethern at Cochin had done. They told him, that if he would take a walk to the Bazar in the suburb, without the walls of Bombay town, he would find a synagogue without a *Sepher Tora*, or Book of the Law. He did so, and found it to be the case. The minister and a few of the Jews assembled, and shewed him their synagogue, in which there were some loose leaves of prayers in manuscript, but no book of the law. The author did not understand that they disapproved of the law, but they had no copy of it. They seemed to have little knowledge of the Jewish scriptures or history. This only proved what he had been often told, that small portions of the Jewish nation melt away from time to time, and are absorbed in the mass of the heathen world. Nor is this any argument against the truth of the prophecy, which declares that they should remain a separate and distinct people; for these are mere *exceptions*. Conversions to christianity in the early ages would equally militate against the prediction, taken in an absolute sense.

THE TEN TRIBES.

The tribes of Israel are no longer to be inquired after by name. The purpose, for which they were once divided into tribes, was accomplished when the genealogy of the Messiah was traced to the stem of David. Neither do the Israelites themselves know certainly from what families they are descended. And this is a chief argument against the Jews, to which the author never heard that a Jew could make a sensible reply. The tribe of Judah was selected as *that from* which the Messiah should come;

and behold, the Jews do not know which of them are of the tribe of Judah.

While the author was amongst the Jews of Malabar, he made frequent inquiries concerning the Ten Tribes. When he mentioned that it was the opinion of some, that they had migrated from the Chaldean provinces, he was asked to what country we supposed they had gone, and whether we had ever heard of their moving in a great army on such an expedition. It will be easy perhaps to shew, that the great body of the Ten Tribes remain to this day in the countries to which they were first carried captive. If we can discover where they were in the first century of the Christian era, which was seven hundred years after the carrying away to Babylon, and again where they were in the fifth century, we certainly may be able to trace them up to this time.

Josephus, who wrote in the reign of Vespasian, recites a speech made by king Agrippa to the Jews, wherein he exhorts them to submit to the Romans, and expostulates with them in these words: "What, do you stretch your hopes beyond the river Euphrates? Do any of you think that your fellow tribes will come to your aid out of Adiabene? Besides, if they would come, the Parthian will not permit it." [Jos. de Bell, lib. ii. c. 28.] We learn from this oration, delivered to the Jews themselves, and by a king of the Jews, that the Ten Tribes were then captive in Media under the Persian princes.

In the fifth century, Jerome, author of the Vulgate, treating of the dispersed Jews, in his notes upon Hosea, has these words: "Unto this day, the Ten Tribes are subject to the kings of the Persians, nor has their captivity ever been loosed. [Tom. vi. p. 7.] And again he says, "The Ten Tribes inhabit at this day the cities and mountains of the Medes." Tom. vi. p. 80.

There is no room left for doubt on this subject. Have we heard of any expedition of the Jews "go-

ing forth from that country, since that period, like the Goths and Huns, to conquer nations?" Have we ever heard of their rising in insurrection to burst the bands of their captivity? To this day, both Jews and Christians are generally in a state of captivity in these despotic countries. No family dares to leave the kingdom without permission of the King.*

Mahomedanism reduced the number of the Jews exceedingly: It was presented to them at the point of the sword. We know that multitudes of Christians received it; for example, "the seven churches of Asia;" and we may believe, that an equal proportion of Jews were proselyted by the same means. In the provinces of Cashmire and Affghanistan, some of the Jews submitted to great sacrifices, and they remain Jews to this day: but the greater number yielded, in the course of ages, to the power of the reigning religion. Their countenance, their language, their names, their rites and observances, and their history, all conspire to establish the fact.† We may judge, in some degree, of the number of those who would yield to the sword of Mahomed, and conform, in appearance at least, to what was called a *sister religion*, from the number of those who conformed to the Christian religion, under the influence of the inquisition in Spain and Portugal. Orobio, who was himself a Jew, states in his history, that there were upwards of twenty thousand Jews in Spain alone, who, from fear of the inquisition, professed christianity, some of whom were priests and bishops. The tribes of the Affghan race are very numerous, and of different casts; and it is probable, that the proportion which is of a Jewish descent is not great. The Affghan nations extend on both sides

*Joseph Emin, a Christian well known in Calcutta, wished to bring his family from Ispa: am; but he could not effect it, though our government interested itself in his behalf.

†Mr. Forster was so much struck with the general appearance, garb, and manners of the Cashmirians, as to think, without any previous knowledge of the fact, that he had been suddenly transported among a nation of Jews. See Forsters Travels.

of the Indus, and inhabit the mountainous region commencing in Western Persia. They differ in language, customs, religion, and countenance, and have little knowledge of each other. Some tribes have the countenance of the Persian, and some of the Hindoo; and some tribes are evidently of Jewish extraction.

Calculating then the number of Jews, who now inhabit the provinces of antient Chaldea, or the contiguous countries, and who still profess Judaism; and the number of those who embraced Mahomedanism, or some form of it, in the same regions; we may be satisfied, "That the greater part of the ten tribes, which *now exist*, are to be found in the countries of their first captivity."

RESTORATION OF THE JEWS.

That many of the Jews, when liberated from their state of oppression, will return to Judea, appears probable from the general tenor of prophecy, and from their own natural and unconquerable attachment to that country: but we know not for what purpose they should *all* return thither; and it is perfectly unnecessary to contend for the fact, or to impose it as a tenet of faith. We perceive no reason why they should leave the nations in which they live, when these nations are no longer *heathen*. Nor is it possible, in numerous cases, to ascertain who are Jews and who are not. It is also true, that before Judea could nourish the whole body of Jews, even in their present reduced state, the ancient *fertility*, which was taken away according to prophecy (Deut. xxviii, 23, and 38,) must be restored by miracle.—But we have no warrent to look for a miracle under the finished dispensation of the gospel. We possess "*the* more sure word of prophecy," (2 Pet. i, 19,) *and look* not for signs and wonders. We expect no

miracle for the Jews, but that of their conversion to Christianity; which will be a greater miracle, than if the first temple were to rise, in its gold and costly stones, and Solomon were again to reign over them in all his glory.

Much caution is also required in stating to them our opinions concerning a Millennium, or period of universal truth and felicity. It was prophesied to Israel, about seven hundred years before the coming of the Messiah, that a time should be, "when nations should no longer lift the sword against nation, neither should men learn war any more:" when "the knowledge of the lord, which was then confined to Judea, should cover the earth as the waters cover the sea;" and when "they should not teach every man his neighbor, saying, know the Lord, for all shall know him from the least to the greatest." These prophecies were fulfilled generally when the Messiah appeared. The gospel of peace was preached to men, and "the sound thereof went to the ends of the earth." The last prediction, which is the clearest and strongest of all, "They shall not teach every man his neighbor, saying, Know the Lord, for all shall know him, from the least to the greatest," is expressly quoted by the apostle Paul (Heb. viii, 11,) as having been already fulfilled by the manifestation of Christ, who abrogated the old covenant with Israel, which was confined to few, and made a new covenant with the world, which was extended to all.

It is believed, however, that the predictions above recited will receive a more particular accomplishment hereafter, and that the glory even of the primitive church shall be far surpassed. But it does not appear, that the conversion of men at any future period will be universal. It is evident indeed, from the sure word of prophecy, that there will be a long time of *general* holiness and peace, which will succeed to the present reign of vice and misery, probably "*a thousand years;*" during which, rigtebusness

will be as common as wickedness is now; and further, that this period is *at hand, even at the door.**— But I see no ground for believing that such righteousness will be universal, or that this life will ever be other than a state of probation and trial to qualify for "meetness for the heavenly kingdom." Our Saviour sets forth, in different places, the character of his church, to the end of time, and that character is always the *same.* The gospel he compares to "seed sown by the sower, some on *good* and some on *bad* ground." Those who hear this gospel he compares to men building on the *rock*, or on the *sand;* travelling in the *broad*, or in the *narrow* way; and to *wheat* and *tares* growing in the same field. "The field is the world," saith our Lord; "the good seed are the children of the kingdom: the tares are the children of the wicked one: the enemy that sowed them is the devil: the harvest is the end of the world; and the reapers are the angels," Matt. xiii, 39. This we believe to be a picture of the visible church to the end of time.

In regard to the progress, conflict, and final extent of the gospel, our Saviour notices all these circumstances generally in his last discourse to his disciples. In the twenty-fourth chapter of St. Matthew, he gives an epitome of his more detailed prophecy in the book of Revelation. He foretels that there shall be "wars and rumors of wars, persecutions, famines, pestilences, earthquakes, false prophets and apostasies:" and then he adds; "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come.'

To suppose that there will be a period when the church on earth shall be no longer militant, is to suppose that a time will come when the Christian may die without being able to say, "I have fought a good fight;" when there will be little inward corruption,

* See Scott's Bible, Rev. xx, 4.

and little outward opposition; little vestage of the old Adam, in the new race, and little use for the old Bible, in the new state of thing. Let us interpret scripture soberly. When the Millennium arrives, knowledge and holiness will be general; but not universal. Perfection is to be attained not in this world but in heaven.

On the author's return to England, he found that a society had been instituted for the conversion of the Jews; and he was not a little surprised to hear that some Christians had opposed its institution. He was less surprised at this however, when he was informed that objections had been brought against the society for the circulation of the Bible. It is possible to urge political arguments against christianity itself. Such a spirit as this does not seem entitled to much courtesy; for its springs directly from this assumption, That the Bible is not from God, or, That there is something greater than truth.

The grand object, which now engages the attention of the Jewish institution, is a translation of the New Testament into the Hebrew language. To assist them in this important work, a copy of the manuscript found in Malabar, now commonly called the *Travancore Testament*, has been presented to them.* The volume has been fairly transcribed by Mr. Yeates, of Cambridge, in the square Hebrew character, and forms three volumes, quarto. The question now under consideration by the society is, whether it shall be received as the *basis* for the general translation. The first sheet of the intended version has already been printed off, for the purpose of being submitted as a specimen to the best Hebrew scholars in the kingdom, both Jews and Christians; in order that it may go forth in as perfect a form as may be. So that it is possible, that before the end of the present year, the Four Gospels will be pub-

* See "Malabar Bible," in this work.

lished, and copies sent to the Jews in the east, as the first-fruits of the Jewish institution. It is very remarkable, that this should be the very year which was calculated long ago, by a learned man, as that in which "the times of happiness to Israel" should begin. In the year 1677, Mr. Samuel Lee, a scholar of enlarged views, who had studied the prophetical writings with great attention, published a small volume, entitled, "Israel Redux, or The Resturation of Israel." He calculates the event from the prophecies of Daniel and of St. John, and commences the great period of one thousand two hundred and sixty years, not from A. D. 608 which we think correct, but from A. D. 476, which brings it to one thousand seven hundred and thirty-six. He then adds, "After the great conflict with the Papal powers in the west, will begin the stirs and commotions about the Jews and Israel in the east. If then to one thousand seven hundred and thirty-six we add thirty more, they reach to one thousand seven hundred and sixty-six; but the times of perplexity are determined (by Daniel) to last forty-five years longer. If then we conjoin those forty-five years more to one thousand seven hundred and sixty-six, it produces one thousand eight hundred and eleven, for those times of happiness to Israel."*

VERSIONS OF THE SCRIPTURES FOR THE JEWS,

IN THE ORIENTAL LANGUAGES.

Since writing the above, the author has received the following communication from the rev. David Brown, dated Calcutta, March 15, 1810:

"Dr. Leyden, of the college of Fort William, in a letter communicated to me yesterday, has offered to

* See "Israel Redeux," page 122, printed in Cornhill, London, 1776.

conduct translations of the scriptures in the following languages; viz.

1. *Affghan*,	5. *Bugis*,
2. *Cashmirian*,	6. *Macassar*,
3. *Jaghatai*,	and
4. *Siamese*,	7. *Maldivian*.

"The Jaghatai is the original Turcoman language, as spoken in the central districts of Asia. The Bugis is the language of the Celebes. The Macassar is spoken at Macassar, in the Celebes, and in the great island of Borneo.

"Dr. Leyden is assisted, as you know, by learned natives in the compilation of grammars and vocabularies in the above languages, and entertains no doubt that he shall be able to effect correct versions of the scriptures in them all."

Thus, sooner than could have been expected, are we likely to have the Bible translated into the language of the Celebes. But who can estimate the importance of a translation of the scriptures into the languages of Affghana and Cashmire, those Jewish regions!

The Jaghatai or Zagathai, is the language of Great Bucharia, which was called Zagathai, from a son of Zenghis Kahn. It is an auspicious circumstance for Dr. Leyden's translation of the Jaghatai, that Prince Zagathai himself embraced christianity, and made a public profession of the gospel in his capital of Samarchand.* There were at that period above a hundred Christian churches in the province; and some of them remain to this day. We are also informed, both by the Nestorian and Romish writers, that there was a version of the New Testament and Psalms in a Tartar language. Dr. Leyden will soon discover whether this was the Jaghatai. That language is spoken in Bochara, Balk, and Samarchand,

* See *Mosheim's Eccl. Tartar History*, p. 42.

and in other cities of Usbeck, and Independent Tartary. This is the country which Dr. Giles Fletcher, who was envoy of queen Elizabeth, at the court of the Czar of Muscovy, assigned as the principal residence of the descendants of the Ten Tribes. He argues from their *place*, from the name of their cities, their language, which contains Hebrew and Chaldaic words, and from their peculiar *rites*, which are Jewish. Their principal city Samarchand is pronounced *Samerchain*, which Dr. Fletcher thinks might be a name given by the Israelites after their own Samaria in Palestine. [See Israel Redux, p. 12.] Benjamin of Tudela, who travelled into this country, in the twelfth century, and afterwards published his Itenerary, says, "In Samarchand, the city of Tamerlane, there are fifty thousand Jews under the presidency of Rabbi Obadiah: and in the mountains and cities of Nisbor, there are four tribes of Israel resident, viz. Dan, Zebulon, Asher, and Naphtali."† It is remarkable that the people of Zagathai should be constantly called Ephthalites and Nephthalites by the Byzantine writers, who alone had any information concerning them.* The fact seems to be, that, if from Babylon as a centre, you describe a segment of a circle, from the northern shore of the Caspian sea to the heads of the Indus, you will enclose the territories containing the chief body of the dispersed tribes of Israel.

This design of Dr. Leyden to superintend the translation of the scriptures in seven new languages, marks the liberal views and the enterprising and ardent mind of that scholar, and will be hailed by the friends of christianity in Europe as a noble undertaking, deserving their utmost eulogy and patronage. It will give pleasure to all those who have hitherto taken any interest in "the restoration of

† See Benjamini Itenerarium, p. 97.

* Theophanes, p. 72.

learning in the east," to see that the college of Fort William is producing such excellent fruit. May its fame be perpetual! *

THE BIBLIOTHECA BIBLICA
IN BENGAL.

The Bibliotheca Biblica is a repository for Bibles in the oriental languages, and for Bibles only.—They are here deposited for sale, at moderate prices; and lists of the various versions are sent to remote parts of Asia, that individuals may know where to purchase them; the commerce from the port of Calcutta rendering the transmission of books extremely easy. Those who desire to have copies for gratuitous distribution are supplied at the cost prices.—This institution is under the immediate superintendance of the rev. David Brown, late provost of the college of Fort William, who was himself the founder: and it is supported by all the translators of the Bible in India, who send in their versions, and by the college of Fort William, which sends in its versions.

There have been already deposited in the Bibliothecal Biblica, four thousand volumes, in the following languages :

Arabic, Persian, Hindostanee, Shanscrit, Mahratta, Orissa, Bengalee, Chinese, Portuguese, and English.

* There are now several Orientalists, members of the Asiatic Society, who have been engaged in translating the holy scriptures. We hope hereafter to see the name of Mr. Colebrook added to the number. Mr. C. is the father of Shanscrit literature, and has lately published an essay on the Shanscrit poetry and Metres. How much gratified to see a version of the Pentateuch from his pen! or at least a critique on the New Testament, which has been already translated into Shanscrit. Mr. C. is the proper man to oppose the pentateuch to the Hindo cosmogony, and to invite the Brahmins to contemplate the Mosaic records, in classical Shanscrit. This would be a work worthy of his great eruditon; and his name, as a Shanscrit scholar; would then, indeed, live for ever. Mr. Colebrook has ever shewn kindness to the humble missionaries who have been cultivating the Shanscrit tongue; he has supplied them with books and afforded them every liberal aid: *it will give him no regret, at his last hour, to think that he has had it in his power in* any degree to promote the cause of christianity.

These translations have been chiefly furnished by the following persons:

Dr. William Carey and Mr. Joshua Marshman, two men, whose names will probably go down to the latest posterity in India, as faithful translators of the holy scriptures. These have furnished the Shanscrit, Bengalee, Orissa and Mahratta.

Nathaniel Sabat, from Arabia, has contributed the Persian. The first Persian translation (which is also in the Bibliotheca) was made by the late lieutenant colonel Colebrooke, surveyor general in Bengal; and it "blesses his memory."

Mizra Fitrut furnishes the Hindostanee. There is another Hindostanee translation by the missionaries at Serampore; and

Mr. Joannes Lassar is author of the Chinese.

There will be a large accession to this honourable catalogue in a year or two. It is astonishing how much this simple institution, like the Bible society in England, has attracted the attention of the public, native and European, wherever it has been announced. The superintendants have recently sent to England for the following supply of Bibles, which is now collecting for them, viz.

	Old and New Test.	New Test.
English	2000	2000
Portuguese	2000	2000
French	500	500
German	500	
Dutch	500	
Danish	500	
Spanish	200	
Latin	100	100
Italian	100	100
Hebrew	100	
Greek	100	100
Syriac		100
Swedish	50	
Prussian	50	

	Old and New Test.
Russian	50
Armenian, Malay and Arabic	as many copies as can be procured.

Attached to the Bibliotheca Biblica is a transla-
on library, containing books for the use of the
anslators of the scriptures. As this library is not
omplete, many of the necessary works not being
ocurable in India, a list of the volumes required
ill be published; in the hope that learned bodies
nd individuals having duplicates, will be pleased to
resent them to the Bibliotheca Biblica in Bengal.

This institution was first organized by the rev.
Ir. Brown, with a full reliance on the patronage of
e British and foreign Bible society, which has cor-
ially embraced his views, and of the society for
omoting Christian knowledge, and of the univer-
ties in the United Kingdom, which we hope will
rich its translation library.

The rev. David Brown, senior chaplain of the
ast India company in Bengal, formerly of Magda-
n college, Cambridge, has now been twenty-seven
ears resident in India; and is the zealous promoter
f sacred learning in the east. He is educating his
ree sons in India, solely with the view of qualify-
g them for the important purpose of extending the
owledge of christianity in Asia. Being himself
Hebrew scholar, his first object has been to ground
em well in the Hebrew and Syriac languages;
ghtly judging that a knowledge of these forms the
est foundation for ability to produce accurate trans-
tions of the scriptures in the other oriental
ngues. But they have now added to these first lan-
ages the Arabic, Persian and Hindostanee, which
ey pronounce like natives of the east. They have
d the advantage of the best teachers in the differ-
t languages, particulaaly of Shalom, an eminent
Hebrew *scholar, from* Arabia. So that this little

institution in Mr. Brown's house may be called the Hebrew school in Bengal.

It is understood to be Mr. Brown's intention to send his three sons to England, at the proper age, to finish their education at the university, and to enter the church; with the view of their returning to exercise their ministrations in India. Mr. Brown himself has now seen two or three generations pass away in Calcutta;—how short is a Calcutta generation! and has exhibited to a large and refined society the doctrine and the example of a faithful minister of the gospel. Marquis Cornwallis first recommended him to the court of directors as a proper person to fill his present important situation, and this he did from a personal knowledge of his truly upright and disinterested character. In the many governments which have succeeded, there is not one, as the author believes, which has not recorded a public testimony to the merits of their senior chaplain. Marquis Wellesley, in particular, honoured him with his confidence and esteem, to the end of his administration. It was under the auspices of that nobleman, that Mr. Brown instituted the "Calcutta charitable fund for distressed Europeans and others;" of which it may be truly said, that it has been a fountain of mercy to thousands in Bengal for ten years past, it having been established in the first year of the new century.* Mr. Brown would have probably returned from India with his large family by this time, but his diffusive benevolence in private charity, and in public undertakings, both in India and England, and the frequent demands on a man in his public station, he being at the head of the church in Bengal, have not permitted him to encrease his fortune suitably. And now, the prospect which opens to his view of being more extensively useful than

* *This institution not only assists occasionally, but pensions permanently Europeans, Mahomedans and Hindoos.*

before, in encouraging translations of the scriptures, in promoting the objects of the Bible society, and in educating his sons for the oriental church, makes him willing to remain a few years longer in India.

THE ARMENIANS.

A learned author, in a work published about the beginning of last century, entitled "The light of the gospel, rising on all nations," observes, "that the Armenian Christians will be most eminently qualified for the office of extending the knowledge of christianity throughout the nations of Asia."* This is undoubtedly true. Next to the Jews, the Armenians will form the most generally useful body of Christian missionaries. They are to be found in every principal city of Asia; they are the general merchants of the east, and are in a state of constant motion from Canton to Constantinople. Their general character is that of a wealthy, industrious and enterprising people. They are settled in all the principal places of India, where they arrived many centuries before the English. Wherever they colonize, they build churches, and observe the solemnities of the Christian religion in a decorous manner. Their ecclesiastical establishment in Hindostan, is more respectable than that of the English.—Like us, they have *three* churches in the three capitals, one at Calcutta, one at Madras and one at Bombay; but they have also churches in the interior of the country.† The bishop sometimes visits Calcutta, but he is not resident there. The proper country of these Christians is Armenia, the greater part of which is subject to the Persian government; but they are scattered all over the empire, the com-

* Fabricii Lux Evangelii, p. 651.
† In Bengal alone, they have churches at Dacca, Sydabad and Chinsurah.

merce of Persia being chiefly conducted by Armenians. Their patriarch resides at Erivan, not far from mount Ararat.

The history of the Armenian church is very interesting. Of all the Christians in central Asia, they have preserved themselves most free from Mahomedan and Papal corruptions. The pope assailed them for a time with great violence, but with little effect. The churches in lesser Armenia, indeed, consented to an union, which did not long continue, but those in Persian Armenia maintained their independence; and they retain their ancient scriptures, doctrines and worship, to this day. "It is marvellous," says an intelligent traveller, who was much among them, "how the Armenian Christians have preserved their faith, equally against the vexatious oppression of the Mahomedans, their sovereigns, and against the persuasions of the Romish church, which for more than two centuries has endeavored, by missionaries, priests and monks, to attach them to her communion. It is impossible to describe the artifices and expenses of the court of Rome, to effect this object; but all in vain."*

The Bible was translated into the Armenian language in the fifth century, under very auspicious circumstances, the history of which has come down to us. It has been allowed by competent judges of the language, to be a most faithful translation. La Croze calls it the "Queen of Versions."† This Bible has ever remained in the possession of the Armenian people; and many illustrious instances of genuine and enlightened piety occur in their history. The manuscript copies not being sufficient for the demand, a council of Armenian bishops assembled in 1662, and resolved to call into aid the art of print-

* Chardin, v. i. ii, p. 232.

† Mr. Joannes Lassar, who is now making a version of the scriptures in the Chinese language in Bengal, is an Armenian Christian, and translates chiefly from the Armenian Bible. But he also understands English, and consults the English version.

ing of which they had heard in Europe. For this purpose they applied first to France, but the catholic church refused to print their Bible. At length it was printed in Amsterdam, in sixteen hundred and sixty-six, and afterwards two other editions in sixteen hundred and sixty-eight and sixteen hundred and ninety-eight. Since that time it has been printed at Venice. One of the editions which the author has seen, is not inferior, in beauty of typography, to the best English Bible. How far these editions might have supplied the churches in Persia at that time, he does not know; but, at present, the Armenian scriptures are very rare in that country, bearing no proportion to the Armenian population; and, in India, a copy is scarcely to be puschased at any price.

The Armenians in Hindostan, are our own subjects. They acknowledge our government in India, as they do that of the Sophi in Persia; and they are entitled to our regard. They have preserved the Bible in its purity; and their doctrines are, as far as the author knows, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship, throughout our empire, on the seventh day; and they have as many spires pointing towards heaven among the Hindoos, as we ourselves. Are such a people then entitled to no acknowledgment on our part, as fellow Christians? Are they forever to be ranked by us with Jews, Mahomedans, and Hindoos?* Would it not become us to approach nearer to these our subjects, endeavor to gain their confidence, and conciliate their esteem? Let us, at least, do that which is easily practicable. We are in possession of the means

* Sarkies Joannes, an Armenian merchant of Calcutta, when he heard of the King's recovery from illness in 1789, liberated all the prisoners for debt in the gaol of Calcutta. His Majesty hearing of this instance of loyalty in an Armenian subject, sent him his picture in Miniature. Sarkies wore the royal present suspended at his breast, during his life; and it is now worn by his son, when he appears at the levee of the governor-general.

of printing, which they have not. Let us print the Armenian bible, and employ proper persons from among themselves to superintend the work, and encourage them to disperse their own faithful copy throughout the east. Let us shew them that the diffusion of the scriptures is an undertaking to which we are not indifferent; and, by our example, let us stimulate their zeal, which is very languid. But, however languid their zeal may be, it is certain that they consider the English as being yet more dead to the interests of religion, than themselves. Such a subject as this, indeed every subject which is of great importance to christianity, is worthy the notice of our government, as well as of individuals and societies. The printing press, which shall be employed in multiplying copies of the pure Armenian bible, will prove a precious fountain for the evangelization of the east; and the oriental Bible Repository at Calcutta will be a central and convenient place for its dispersion.

ECCLESIASTICAL ESTABLISHMENT FOR BRITISH INDIA.

Before the author left India, he published a "Memoir of the expediency of an ecclesiastical establishment" for our empire in the east. The design of that work was first suggested to him by the reverend Dr. Porteus, late bishop of London, who had attentively surveyed the state of our dominions in Asia; and he was encouraged by subsequent communications with the Marquis Wellesley, to endeavor to lead the attention of the nation to the subject. That publication has now been four years before the public; and many volumes have been written on the various subjects which it contains: but he does not know that any objection has been

made to the principle of an ecclesiastical establishment for Christians in India. An attempt has been made indeed to divert the attention from the true object, and, instead of considering it as an establishment for Christians, to set it forth as an establishment for instructing the Hindoos. But the instruction of the Hindoos is entirely a distinct consideration, as was carefully noted in the memoir. At the end of the first part is the following paragraph:

"It will be remembered, that nothing which has been observed is intended to imply that any peculiar provision should be made immediately for the instruction of the natives. Any expensive establishment of this kind, however becoming our national character, or obligatory on our principles, cannot possibly be organized to efficient purpose, without the aid of a *local* church. Let us first establish our own religion amongst *ourselves*, and our Asiatic subjects will soon benefit by it. When once our national church shall have been confirmed in India, the members of that church will be the best qualified to advise the state, as to the means by which, from time to time, the civilization may be promoted."*

An ecclisiastical establishment would yet be necessary for British India, *if there were not a Mahomedan or Hindoo in the land.* For, besides the thousands of British Christians, who live and die in that country, there are hundreds of thousands of native Christians, who are at this moment "as sheep without a shepherd;" and who are not insensible to their destitute estate, but supplicate our countenance and protection. Surely the measure cannot be contemplated by the legislature, for a moment, without perceiving its absolute propriety, on the common principles of justice and humanity.

In regard to the other subject, the instruction of the Hindoos, many different opinions have been de-

* Memoir. p. 28.

livered in the volumes alluded to, the most prominent of which are the two following: First, That Hindooism is, upon the whole, as good as Christianity, and that therefore conversion to Christianity, is not necessary. This deserves no reply. The second opinion is, that it is indeed a sacred duty to convert the Hindoos, but that we must not do it by force. With this opinion the author perfectly coincides. To convert men by any other means than those of persuasion, is a practice fit only for the inquisition, and completely at variance with the tenor of every page which he has written. The means of conversion, which he has recommended, are those which are appointed in Holy Scriptures, namely, "Preaching the word of God." The first and present means are the translation of the word of God into the various languages; and the next are the labors of teachers and preachers.

The author is not; nor has he ever been, the advocate for force and personal injury toward the Hindoos. No: he pleads the cause of humanity.—The object of his work, and of his researches, has been to deliver the people of Hindostan from painful and sanguinary rites; to rescue the devoted victim from the wheels of Moloch's Tower, to snatch the tender infant from the jaws of the alligator; to save the aged parent from premature death in the Ganges; to extinguish the flames of the female sacrifice, and to "cause the widow's heart to sing for joy."

Another object of his work has been, to shew, that while the feelings of the Christian are painfully affected by the exhibition of these sufferings and atrocities, infidelity, on the one hand, can behold them, and does behold them, with all the coldness and apathy of Voltaire. And this is the great practical triumph of Christianity over philosophical unbelief.—While by the former, the best feelings of our nature are meliorated, and improved, and softened, and ex-

ıded; they become, by the influence of the latter, ıllen, and cold, and torpid, and dead.

The remaining opinion on this subject, which is orthy of notice, is the following: "The conver-on of the Hindoos to christianity is indeed a solemn bligation, if practicable; but the attempt may pos-bly displease the Hindoos and endanger our em-ire." This fear is grounded solely on an ignorance f facts, and on the remoteness of the scene. Chris-anity began to be preached to Hindoos by Euro-eans, three hundred years ago, and whole provin-es are now covered with Christians. In the pre-ent endeavors of Protestant Missionaries, the chief ifficulty which they generally experience is to awak-ı the mind of the torpid Hindoos to the subject.—'hey know that every man may choose the religion e likes best, and profess it with impunity; that he ıay lose his cast and buy a cast again, as he buys ı article of merchandize. There are a hundred asts of religion in Hindostan; and there is no com-ıon interest about a particular religion. When one ative meets another on the road, he seldom expects ı find that he is of the same cast with himself.—'hey are a divided a people. Hindostan is like the reat world in miniature; when you pass a great iver or lofty mountain, you generally find a new ariety. Some persons in Europe, think it must be a ovelty to the Hindoos to see a missionary. There ave been for ages past, numerous casts of missiona-ies in Hindostan, Pagan, Mahomedan, and Chris-ian all seeking to proselyte individuals to a new re-igion, or to some new sect of an old one. The dif-culty, as the author has already observed, in re-gard to the Protestant teachers, is, to awaken atten-ion to *their* doctrine.

The general indifference of the natives to these ıttempts, whether successful or not, has been de-nonstrated by recent events. After the adversaries f Christian missions had circulated their pamphlets

through British India, with the best intention no doubt, according to their judgment, announcing the intelligence that some of the English wanted to convert the inhabitants by force, and set Hindostan in flames; the natives seem to have considered the information as absurd or unintelligible, and to have treated it with contempt. For immediately afterwards, when, by the defection of the British troops, the foundations of our empire were shaken to the centre, both Mahomedans and Hindoos (who, if they wished to rebel, needed only to sound that trumpet which was first sounded by a senior merchant in Leadenhall-street, no doubt with the best intentions) evinced their accustomed loyalty, and crowded round the standard of the supreme government in the hour of danger.*

There is one argument for the expediency of an ecclesiastical establishment, which the author did not insist on strongly in the Memoir, from motives of delicacy: but recent events have rendered the same reserve no longer necessary. He will proceed therefore to disclose a fact which will serve to place the motives for recommending such an establishment, in their just light. It is not the giving the Christian religion to the natives which will endanger our empire, but the *want of religion among our own countrymen.* After the disturbance among the British officers in Bengal, in seventeen hundred and ninety-four, which for a time had a most alarming aspect, being of the same character with that which took place lately at Madras, a memorial was presented to the Marquis Wellesley, on his acces-

* A worthy clergyman belonging to the presidency of Fort St. George, who witnessed the troops marching against each other, and knew not for a time, what would be the fate of the empire: after the danger was over, makes the following most just and striking reflection, in a letter to a friend. "It cannot but have occurred to every reflecting mind, in looking back on past scenes, if it had pleased God in his providence to have dispossessed us of our dominions, how little would have remained to shew, that a people blessed with the light of *the glorious gospel* of Christ, had once borne sway in this land! But now," he *adds exultingly*, in allusion to the translation of the scriptures, "the Word of *God in the* languages of all India, will be an enduring monument of British *piety and liberality*, for which the sacrifice of prayer and thanksgiving will ascend *to the Most High*, to the latest generations."

on to the government, by persons who had been ng in the service of the company, and who were ell acquainted with the circumstances of the em- re at large; representing the necessity of a suitable Religious estalishment for British India;" and il- istrating that necessity by the events which had ecently taken place in the army. That memorial eferred to the almost total extinction of Christian orship, at the military stations, where the seventh ay was only distinguished by the British flag; and oticed the fatal consequences that might be expect- d from large bodies of men, far remote from the ontrolling power of the parent state, enjoying lux- ry and independence, and seeing nothing, from outh to age, of the religion of their country. It iewed further, that, of the whole number of Eng- sh who go to India, not a tenth part return; and as- gned this fact as a reason why their religion should llow them to the east; that it might be, in the first ace, a solace to themselves, in the dreary prospect f dying in that land (for of a thousand soldiers in ckly India, there will be generally a hundred in eclining health,) and secondly, "that it might be me security for their loyalty to their king, and eir attachment to the principles of their country."

It required not a memorial to apprize marquis Vellesley of the truth of these facts, or of the just- ess of the reasoning upon them. The necessity of meliorated state of society for the English armies, as made evident to him by his own observation; id it cannot be doubted that, had that nobleman re- ained in India, to complete the plans he meditated r the advantage of that country, and had his coad- tor, Mr. Pitt, lived, a suitable religious establish- ent would have been, by this time, proposed to the ast-India company, for every part of their domin- ns in Hindostan. But marquis Wellesley had an- her and a more imperious service first to perform, *d this was, to save* the body of the empire itself.

British Hindostan was, at that moment, surrounded by strong and formidable enemies, who where putting themselves "in the attitude of the tiger," as a Vakeel of Tippoo expressed it, "to leap upon the prey." And this service that great statesman achieved under Divine Providence, first, by destroying the Mysorean empire, under Tippoo Sultaun, and thereby distinguishing the Mahomedan power in Hindostan; secondly, by overwhelming the hitherto invincible Maharattas; and lastly, by forming on the frontier a league of strength, which like *a wall of iron*, has saved the country from native invasion ever since; notwithstanding its subsequent critical and exposed state, in consequence of frequent changes of the supreme government, and of dissentions in our army. The services which that nobleman performed for our empire in the east were very ill understood at the time: his views were so comprehensive, that few men could embrace them: They are more generally acknowledged now: but it is to be apprehended that some years must yet elapse before all the beneficial consequences of his administration, will be fully made known to his country.

It has been a subject of wonder to many in England, that our army should at any time betray symptoms of disaffection in India, when no instance of it occurs elsewhere. But the surprise will cease, when the circumstances before mentioned shall have been duly weighed. Of the individuals engaged in the late disturbances at Madras, there were perhaps some who had not witnessed the service of Christian worship for twenty years; whose minds were impressed by the daily view of the rites of the Hindoo religion, and had lost almost all memory of their own. It is morally impossible to live long in such circumstances without being in some degree affected by them. That loyalty is but little to be depended on, whether abroad or at home, which has lost the basis of religion.

The true spring of the irregular, proceeding, contemptuous remonstance and ultimate disaffection of the military in India, is this: large bodies of troops at a great distance from Britian, which they never expect to see again, begin, after a long absence, to feel more sensibly their own independence, while their affection for their native country gradually diminishes. And if, under such circumstance, they have not the restraints of religion, (for what is obedience "to the powers that be" but the restrain of religion?) and if they have not the frequent view of Christian worship to recal their minds, by associations of ideas, to the sacred ordinances and principles of their country, it is impossible to foresee to what degrees of rebellion or infatuation they may proceed. It is unjust to ascribe these proceedings to the casual acts of the governor for the time being. Indiscreet measures on his part may form the pretext: but the true cause lies much deeper. The company's officers in India are as honorable a body of military men as are to be found in the world, the author knows them, but they are in peculiar circumstances; and if any other description of troops were in their stead, passing a whole life in such *unchristianizing* service, the same causes would still produce the same effects.

The most alarming consideration, while things remain in their present state, is this, that, in proportion as our empire encreases, and our force in India grows stronger, the danger arising from the foregoing causes, becomes the greater. These are obvious truths, on which it is not necessary to dilate. But there is another subject allied to this, which the author thinks it a solemn duty to bring before the public.

Not only are our troops denied suitable religious instruction, when they arrive in India, but they are destitute of it, *during their long voyage* to that country. *The voyage* is, on an average, six mon

Now, provision ought certainly to be made for divine worship, and for spiritual consolation to the soldiers, during that period; for it is sometimes a period of great sickness, and of frequent death. Indeed there ought to be a chaplain on board of every India ship.*

They who profess to believe in the Christian religion, ought also to believe in the superintending providence of God: ought to believe that the divine blessing will accompany those designs which are undertaken in his name, and conducted in his fear. If we were a heathen nation, then might we send forth our fleets without a prayer, and commit them, for a safe voyage, "to goddess fortune and fair winds." But we are a Christian nation, though not a superstitious one; and, however individuals may consider it, it is certain that our countrymen in general, view the performance of the offices of religion with great respect; and that, in particular circumstances on board ship, no duty is more acceptable, none more interesting, none more salutary and consoling. Such scenes the author himself has witnessed; and from those persons who have witnessed such scenes, he has never heard but one opinion as to the propriety of having a clergyman to form one of the great family in a ship, in these long, sickly, and perilous voyages. When the news arrived in England last year of the loss of the seven India-men in a distant ocean,

* The East-India company requires the commander or purser of every ship to read prayers on Sunday, when the weather permits. The service is performed, in many cases, in a serious and truly impressive manner; and the acknowledged good effects in such cases, convey the strongest recommendation of the measure which has been proposed. One important duty of the chaplain of an India-man might be, to superintend the studies of the young writers and cadets proceeding to India; who, for want of some direction of this kind, generally pass the long voyage in idleness, lounging on the quarter-deck, or gambling in the cuddy. So important has this subject been considered, that during the administration of marquis Wellesley, a detailed plan for carrying th proposed measure into effect was actually transmitted to a member of the court of directors, to lay before the court. If it were made an indispensable qualification of the chaplain, that he should understand the rudiments of the Persian and Hindostanee languages, and the common el ments of geometry and navigation, for the instruction of the midshipmen, his services would be truly important, merely in his secular character. Every truly respectable commander in the company's service, must be happy to have an exemplary clergyman on board his ship.

how gratifying would it have been to surviving friends, if they could have been assured that the offices of religion and the consolation of its ministers, had been afforded to those who perished, during their last days!* These events have a warning voice; and it is not unbecoming a great and respectable body of men, like the East-India company, to attend to it. The author has already remarked, that the legislature has not neglected a subject of this importance. It is required that every ship of the line should have a chaplain; and we have lately seen some of our most renowned admirals, both before and after battle, causing the prayers and thanksgivings of the fleet to ascend to the God of heaven.

There still remains one topic more, to which the author would advert. It may be presumed to be the wish of the major part of this nation, that whenever a missionary of exemplary character and of respectable recommendation, applies to the East-India Company for a passage to our Eastern shores, his request might be treated with indulgence. In him we export a blessing (as he may prove to be) to thousands of our fellow-creatures; and his example, and instructions and prayers, will do no harm to the ship in which he sails. While the East-India Company retain the sole privilege of conveyance to India, the nation would be pleased to see this condescension shewn to persons in humble circumstances, whose designs are of a public character, and acknowledged by all men to be pious and praiseworthy. The author will conclude these observations with a paragraph which he has found in a manuscript of the Rev. Mr. Kohloff, of Tanjore, the successor of Mr. Swartz, which has been just transmitted for publication:

"It is a remarkable fact, that since the foundation of our mission, which is now one hundred years,

* The rev. Paul Limrick was a passenger on board one of these ships. Mr. Limrick was second chaplain at the presidency of Fort-William; an amiable, benevolent and *respectable* man whose loss will be heard with deep regret by a *large body of the inhabitants of* Calcutta, and of his friends in Europe.

and during which period upwards of fifty missionaries have arrived from Europe; among the many ships that have been lost, there never perished one vessel, which had a missionary on board."*

The following letter, written by doctor Watson, bishop of Llandaff, on the subject of an ecclesiastical establishment for British India, was published in Calcutta, in the year 1807:

Calgarth-Park, Kendale, 14th May, 1806.

REVEREND SIR,

"Some weeks ago I received your memoir of the expediency of an ecclesiastical establishment for British India; for which obliging attention I now return you my best thanks. I hesitated for some time whether I ought to interrupt your speculations with my acknowledgments for so valuable a present; but on being informed of the noble premium, by which you purpose to exercise the talents of graduates in the university of Cambridge, I determined to express to you my admiration of your disinterestedness and zeal in the cause of Christianity.

"Twenty years and more have now elapsed since, in a sermon before the house of lords, I hinted to the then government; the propriety of paying regard to the propagation of Christianity in India; and I have since then, as fit occasions offered, privately, but unsuccessfully, pressed the matter on the consideration of those in power. If my voice or opinion can, in future, be of any weight with the king's ministers, I shall be most ready to exert myself in forwarding any prudent meaure for promoting a liberal ecclesiastical establishment in British India; it is not without consideration that I say a liberal establishment, because I heartily wish that every Christian should be at liberty to worship God according to his conscience, and be assisted therein

*MS materials for the life of Swartz.

by a teacher, at the public expense, of his own persuasion.

"The subjects you have proposed for the work which shall obtain your prize, are all of them judiciously chosen, and if properly treated (as my love for my Alma Mater persuades me they will be) may probably turn the thoughts of the legislature towards the measure you recommend.

"The *Salutaris Lux Evangelii*, by Fabricius, published at Hamburgh, in one thousand, seven hundred and thirty-one, will be of great use to the candidates for your prize; and his *Index Geographicus Episcopatuum Orbis Christiani*, subjoined to that work, might, if accompanied with proper notes, afford a very satisfactory elucidation of your third head.

"God in his providence, hath so ordered things, that America, which three hundred years ago was peopled by none but pagans, has now many millions of Christians in it; and will not, probably, three hundred years hence, have a single pagan in it, but be occupied by more Christians, and more enlightened Christians than now exist in Europe.

"Africa is not now worse fitted for the reception of christianity than America was, when it was first visited by Europeans; and Asia is much better fitted for it, In as much as Asia enjoys a considerable degree of civilization; and some degree of it is necessary to the successful introduction of Christianity. The commerce and colonization of Christian states have civilized America, and they will, in process of time, civilize and christianize the whole earth. Whether it be a Christian duty to attempt, by lenient methods, to propagate the Christian religion among pagans and mahomedans, can be doubted, I think, by few; but whether any attempt will be attended with much success, till christianity is purified from its corruptions, and the lives of Christians are rendered correspondent to their Christian

profession, may be doubted by many: but there certainly never was a more promising opportunity of trying the experiment of subverting paganism in India, than that which has for some years been offered to the government of Great Britain.

"The morality of our holy religion is so salutary to civil society, its promises of a future state so consolatory to individuals, its precepts so suited to the deductions of the most improved reason, that it must finally prevail throughout the world. Some have thought that christianity is losing ground in Christendom. I am of a different opinion. Some ascititious doctrines, derived from Rome and Geneva, are losing ground amongst learned men; some unchristian practices springing from ignorance, bigotry, intolerance, selfsufficiency of opinion, with uncharitableness of judgment, are losing ground among all sober minded men; but a belief in Jesus Christ, as the Savior of the world, as the medium through whom eternal life will be given to all who obey his gospel, is more and more confirmed every day in the minds of men of eminence and erudition, not only in this, but in every other christian country. From this praise I am not diposed to exclude even France itself, notwithstanding the temporary apostacy of some of its philosophers from every degree of religious faith. I cannot but hope well of that country, when I see its national institute proposing for public discussion the following subject; "What has been the influence of the reformation of Luther, on the political situation of the different states of Europe, and on the progress of knowledge?" especially when I see the subject treated by Mr. Villers, in a manner which would have derived honor to the most liberal protestant in the freest state in Europe.

"It is not to be denied, that the morals of Christians in general fall far short of the standard of Christian perfection, and have ever done so, scarce-

ly excepting the latter end of the first century. Yet, notwithstanding this concession, it is a certain fact, that the Christian religion has always operated to the production of piety, benevolence, self-government, and the love of virtue amongst individuals, in every country where it has been received; and it will every where operate more powerfully, as it is received with more firm assurance of its truth; and it will be every where received with more firm assurances of its truth, as it is better understood; for when it is properly understood, it will be freed from the pollutions of superstition and fanaticism among the hearers, and from ambition, domination, and secularity among the teachers.

"Your publication has given us in England a great insight into the state of christianity in India, as well as into the general state of learning amongst you; and it has excited in me the warmest wishes for the prosperity of the College of Fort-William. It is an institution which would have done honor to the wisdom of Solon or Lycurgus. I have no knowledge personally of the marquis Wellesley, but I shall think of him and his coadjutors in this undertaking, with the highest respect and admiration, as long as I live.

"I cannot enter into any particulars relative to an ecclesiastical establishment in India; nor would it perhaps, be proper to press government to take the matter into their consideration, till this country is freed from the danger which threatens it: but I have that opinion of his majesty's ministers, that they will, not only from policy, but from a serious sense of religious duty, be disposed to treat the subject, whenever it comes before them, with great judgment and liberality. May God direct their counsels!

"'Our empire in India,' said Mr. Hastings, 'has been acquired by the sword, and must be maintained by the sword.' I cannot agree with him in the sentiment. All empires have been originally

quired by violence, but they are best established by moderation and justice. There was a time when we shewed ourselves to the inhabitants of India in the character of tyrants and robbers; that time, I trust, is gone for ever. The wisdom of British policy, the equity of its jurisprudence, the impartiality of its laws, the humanity of its penal code, and above all, the incorrupt administration of public justice, will, when they are well understood, make the Indians our willing subjects, and induce them to adopt a religion attended with such consequences to the dearest interests of the human mind. They will rejoice in having exchanged the tyranny of Pagan superstition, and the despotism of their native princes, for the mild mandates of christianity, and the stable authority of equitable laws. The difference between such different states of civil society, as to the production of human happiness, is infinite; and the attainment of happiness is the ultimate aim of all individuals in all nations. I am, reverend sir, your obliged and faithful servant,

R. LLANDAFF."

To Rev. Dr. Buchanan, Vice-Provost of the College of Fort-William, Calcutta.

CONCLUSION.

In the progress of these researches the author has found his mind frequently drawn to consider the extraordinary difference of opinion, which exists among men of learning, in regard to the importance and obligation of communicating religious knowledge to our fellow-creatures. And he has often heard the question asked by others, What can be the cause of this discrepancy of opinion? For that such a difference does exist is most evident; and is exemplified at this moment in some of the most illustrious characters for rank and learning, in the nation.—

This is a problem of a very interesting character at this day, and worthy of a distinct and ample discussion, particularly at the seats of learning. The problem may be thus expressed: "What power is that, which produces in the minds of some persons a real interest and concern in the welfare of their fellow-creatures; extending not only to the comfort of their existence in this world, but to their felicity hereafter; while other men who are apparently in similar circumstances as to learning and information, do not feel inclined to *move one step* for the promotion of such objects?" The latter, it may be, can speculate on the philosophy of the human mind, on its great powers and high dignity, on the sublime virtue of universal benevolence, on the tyranny of superstition, and the slavery of ignorance; and will sometimes quote the verse of the poet,

Homo sum: humani nil a me alienum puto:"

but they leave it to others, and generally to the Christians in humble life, to exercise the spirit of that noble verse. This is a very difficult problem; and it has been alleged by some that it cannot be solved on any known principles of philosophy. The following relation will probably lead to principles by which we may arrive at a solution.

There was once a king in the east, whose empire extended over the known world, and his dominion "was to the end of the earth." During the former part of his reign, his heart was filled with pride: he knew not the God of heaven: and he viewed with the utmost indifference the nations over whom he ruled, worshipping idols of wood and stone. But it pleased the King of Kings to dethrone this haughty monarch, to cast him down from his high estate and to abase him in the dust. And after he had been for a time in the furnace of affliction, and his proud heart was humbled, God graciously revealed himself to him in his true name and character, and then restored him to his former prosperity and power. The

penitent king, thus once more exalted, and filled with admiration at the discovery of the only true God, immediately issued an edict to the whole world, setting forth the greatness of the Most High, asserting his glory, and inviting all nation to "praise and magnify HIM that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation." This memorable edict began in these sublime terms:

"*Nebuchadnezzar the King, unto all people, nations, and languages, that dwell in all the earth,* Peace, be multiplied unto you. I thought it good to shew the signs and wonders which the most high God hath wrought toward me. How great are his signs! How mighty are his wonders!" Having recounted the judgment and mercy of God to himself, he thus concludes; "Now I Nebuchadnezzar, praise and extol and honor the king of Heaven, all whose works are truth and his ways judgment; and them that walk in pride he is able to abase."*

Such a proclamation to the nations of the earth was a noble act of a king, and ought to be had in perpetual remembrance. It reminds us of the last charge of HIM "who ascended up on high:" *go teach all nations.* It discovers to us the new and extended benevolence, greatness of mind, and pure and heavenly charity; which distinguish that man, whose heart has been impressed by the grace of God. How solemn his sense of duty! How ardent to declare the glory of his Savior! His views for the good of men, how disinterested and enlarged! It is but too evident, that all our speculations concerning a divine revelation, and the obligation imposed on us to study it ourselves, or to communicate it to others, are cold and uninteresting and excite not to action, "until, through the tender compassion of God, the day-spring from on high visit us, to give light to them that sit in dark-

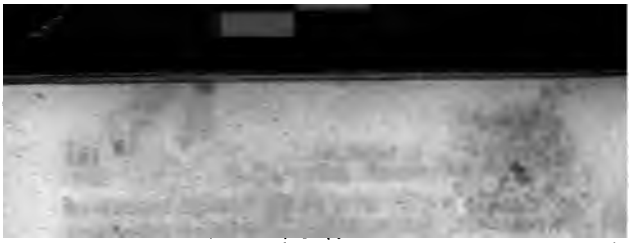
* Daniel, 4th chapter.

ness;* to humble our hearts, at the remembrance of our sins against God, and to affect them with a just admiration of his pardoning mercy.

Let Great Britain imitate the example of the Chaldean king; and send forth to all the world her testimony concerning the true God. She also reigns, over many nations which "worship idols of wood and stone;" and she ought, in like manner, to declare to them "the *signs and wonders* of the Almighty." And in this design every individual will concur, of every church, family, and name, whose heart has been penetrated with just apprehensions of the most high God; having known his judgments and experienced his mercy.

Kirby Hall, Boroughbridge,
Feb. 15, 1811.

* Luke ii. 79.



MEMOIR

OF THE EXPEDIENCY OF

N ECCLESIASTICAL ESTABLISHMENT

FOR

BRITISH INDIA.

PART I.

THE MEANS OF PRESERVING THE PROFESSION OF THE CHRISTIAN RELIGION AMONG OUR COUNTRYMEN IN INDIA.

CHAPTER I.

Present state of the English Church in India.

1. THE present establishment of English chaplains the British empire in India, is not much greater in the *factorial* establishment in the time of lord ive.

2. There are six military chaplains for Bengal, har, Oude, the Dooab, and Orissa. There are ee chaplains in the town of Calcutta, five at the sidency of Madras, and four at the presidency of mbay. Nor is that list ever full. Two-thirds of number is the average for the last ten years.

3. Some islands in the West Indies have a more gular church establishment, and more extensive ristian advantages than the British empire in the st. Jamaica has eighteen churches; English India s three; one at Calcutta, one at Madras, and one Bombay.

4. At the establishment of Bencoolen, at the facy at Canton, at the flourishing settlement of Prince Wales's Island, at Malacca, at Amboyna, and at other islands to the eastward now in our possesn, there is not a single clergyman of the English urch, to perform the rite of baptism, or to cele-

brate any other Christian office. The two British armies in Hindostan, and in the Dekhan, lately in the field, had not one chaplain.

5. The want of an ecclesiastical establishment has produced a system, not only of extreme irregularity in the discipline of our church, but of positive offence against Christian institution. Marriages, burials, and sometimes baptisms, by the civil magistrate or by a military officer, are not only performed, but are in a manner sanctioned by a precedent of thirty years.

6. And as to the state of *religion* among the people who have no divine service, it is such as might be expected. After a residence for some years at a station where there is no visible church, and where the superstitions of the natives are constantly visible, all respect for Christian institutions wears away; and the Christian Sabbath is no otherwise distinguished than by the display of the British flag.

7. Were we, on the other hand, to state particularly the regard paid by our countrymen to Christian instruction, wherever it is regularly afforded, it would be an additional argument for granting the means off affording it. Wherever the Christian minister solicits attention, he finds an audience. In whatever part of British India he is stationed, there will be a disposition to respect the religion of early life, when its public ordinances shall have been revived.

CHAPTER II.

Of the establishment of the Romish Church in the East.

There are three archbishops and seventeen bishops of the Romish church established in the east. The natives naturally suppose that no such dignity be-

longs to the English church. In Bengal alone there are eight Romish churches, four Armenian churches, and two Greek churches. In confirmation of this statement, we shall subjoin an authentic report of the Roman catholic establishments, which has been transmitted by the archbishop of Goa.

Establishment of the Roman Catholic church in the east.

Archbishop of Goa, Metropolitan and Primate of the Orient Archbishop of Cranganore in Malabar Bishop of Cochin, Malabar Bishop of St. Thomas, at Madras.* His diocese includes Calcutta, where he has a legate Bishop of Mallacca Bishop of Macao Bishop of Pekin Two Bishops in the interior of China Bishop of Mozambique	*Presented by the king of Portugal.*
Bishop of Siam Bishop of Pegu	*Presented by the Pope.*
Bishop of Varipoli, Malabar Bishop of Bombay Bishop of Thibet Prefect of the Romish Mission at Nepaul †	*Presented by the college De Propaganda Fide.*

* [The Danish missionaries, Bartholomew Ziegenbalgius and John Ernest Grundler, in a letter to the Society in England for promoting Christian knowledge, dated "Tranquebar, January 9, 1713," observes, "The Roman missionaries themselves confessed to us at Madras, that their congregation in that place consisted of twelve thousand members."——Amer. Ed.]

† See paper by him in Asiatic Researches, Vol. II.

One archbishop and three bishops at Manilla, and the Pilippine islands	*Presented by the King of Spain.*
Bishop of Pondicherry—Vacant.	*Presented by the late king of France.*

Churches in Bengal, and number of Priests attached to each.

Church at Calcutta - - -	Three Priests.
——— Serampore - - -	One Priest.
——— Chinsurah - -	One Priest.
——— Bandel - - -	Three Priests.
——— Cossimbazar - -	One Priest.
Three churches at Chittagong - -	Three Priests.
Church at Backergunge - -	One Priest.
——— Bowal - - -	One Priest.

Armenian Churches.

Church at Calcutta - - -	Three priests.
——— Chinsurah - - -	One priest.
——— Decca - - -	Two priests.
——— Sydabad - - -	One priest.
——— Madras - - -	Three priests.
——— Bombay - - -	One bishop & a priest.
——— Surat - - -	Two priests.

Greek Churches.

Church at Calcutta - - -	Three priests.
Chapel at Decca . - - - -	One priest.

1. The above establishments are at present full with the exception of the Bishopric of Pondicherry, which was formerly presented by the king of France; and it is stated that the revenues are the same granted at the first endowment, with some exceptions of increase.

2. On a view of the ancient and respectable establishment of the Romish church, we naturally de-

sire to know its present character, and whether it can boast of a religious or civilizing efficiency.

The Romish church in India is coeval with the Spanish and Portuguese empires in the east: and though both empires are now in ruins, the church remains. Sacred property has been respected in the different revolutions; for it is agreeable to Asiatic principle to reverence religious institutions. The revenues are in general small, as is the case in the Roman Catholic countries at home; but the priests live every where in respectable or decent circumstances. Divine service is regularly performed, and the churches are generally well attended; ecclesiastical discipline is preserved; the canonical European ceremonies are retained; and the benefactions of the people are liberal. It has been observed that the Roman Catholics in India yield less to the luxury of the country and suffer less from the climate than the English: owing it may be supposed, to their youth being surrounded by the same religious establishments they had at home,and to their being still subject to the observation and counsel of religious characters, whom they are taught to reverence.

3. Besides the regular churches there are numerous Romish missions established throughout Asia. But the zeal of conversion has not been known during the last century. The missionaries are now generally stationary; respected by the natives for their learning and medical knowledge, and in general for their pure manners, they ensure to themselves a comfortable subsistence, and are enabled to show hospitality to strangers.

4. On a general view of the Roman catholic church we must certainly acknowledge that, besides its principal design in preserving the faith of its own members, it possesses a civilizing influence in Asia; and that notwithstanding its constitutional asperity, intolerant and repulsive, compared with the generous *principles of* the protestant religion, it has dispelled *much of* the darkness of paganism.

CHAPTER III.

Of the extent of the proposed Ecclesiastical Establishment for British India.

A regular ecclesiastical establishment for British India may be organized without difficulty. Two bishops might suffice, if India were less remote from Britain: but the inconvenience resulting from sudden exigence, and from the long interval of succession from England, renders it necessary that there should be three or more men of episcopal dignity; an archbishop and metropolitan of India, to preside at the seat of the supreme government in Bengal; and one bishop at each of the two subordinate presidencies, at Madras and Bombay. These three dioceses should embrace respectively all our continental possessions in the east. To these must be added a bishopric for Ceylon, to comprehend all the adjacent islands, and also New Holland and the islands in the Pacific Ocean. The number of rectors and curates in each diocese must be regulated by the number of military stations, and of towns and islands containing European inhabitants: with an especial attention to this circumstance, that provision may be made for keeping the establishment *full*, without constant reference to England. The necessity of such provision will be illustrated by the following fact: In Bengal and the adjacent provinces there is at present an establishment of six military chaplains; but that number is sometimes reduced one half. When a chaplain dies or goes home, his successor does not arrive, in most cases, till two years afterwards.

CHAPTER IV.

Considerations deduced from the propriety or necessity of an ecclesiastical establishment.

1. Has it ever been fully considered on what ground a religious establishment has been given to all the other dependencies of Great Britain, and denied to India? It might be deemed as sacred a duty of the mother country to support Christian institutions among *us*, as among the English in the West Indies; and particularly in Canada and Nova-Scotia, both of which provinces are honoured with episcopal institutions. Our peculiar situation seems to give to us a yet higher title to such advantages. Living in a remote and unhealthy country, amidst a superstitious and licentious people, where both mind and body are liable to suffer, we have, it will be allowed, as strong a claim on our country for Christian privileges as any other description of British subjects. Of the multitude of our countrymen who come out every year, there are but a few who ever return. When they leave England, they leave their religion forever.

2. It will not be an objection to a church establishment in India, that it has the semblance of a royal institution. Nor is it probable that it will be opposed on the ground of expense. By the late cessions and conquests, provinces have been added to our sovereignty, whose annual revenues would pay the whole ecclesiastical establishment of England many times over.

3. This is the only country in the whole world, civilized or barbarous, where no tenth is paid; where no twentieth, no hundredth, no thousandth part of its revenue is given by government, for the support of the religion of that government; and it is the only instance in the annals of our country where church and

state have been dismembered. We seem at present to be trying the question, "Whether religion be necessary for a state;" whether a remote commercial empire, having no sign of the Deity, no temple, no type of any thing heavenly, may not yet maintain its Christian purity, and its political strength amidst Pagan supertitions, and a voluptuous and unprincipled people?

4. When the Mahomedans conquered India, they introduced the religion of Mahomet into every quarter of Hindostan, where it exists unto this day; and they created munificent endowments for the establishment of their faith. The same country under *our* sovereignty, has seen no institution for the religion of Christ.

5. How peculiar is that policy, which reckons on the perpetuity of an empire in the east, without the aid of religion, or of religious men; and calculates that a foreign nation, annulling all sancity in its character among a people accustomed to reverence the Deity, will flourish forever in the heart of Asia, by arms or commerce alone!

6. It is not necessary to urge particularly the danger from French infidelity and its concomitant principles, as an argument for a religious establishment in India; for although these principles have been felt here, the danger now is much less than formerly.—Under the administration of Marquis Wellesley, Frenchmen and French principles have been subdued. And nothing would now so consolidate our widely extended dominions, or prove more obnoxious to the counsels of our European enemies in their attempts on this country, than an ecclesiastical establishment; which would give our empire in the east the semblance of our empire in the west, and support our English principles, on the stable basis of English religion.

7. The advantages of such an establishment, in respect to our ascendency among the natives, will be

incalculable. Their constant observation is, that "the English have *no* religion;" and they wonder whence we have derived our principles of justice, humanity, magnanimity, and truth. Amidst all our conquests in the east; amidst the glory of our arms or policy; amidst our brilliant display of just and generous qualities, the Englishmen is still in their eyes "the Cafir;" that is the Infidel.

8. The Scriptures have been lately translated into some of the vernacular languages of India. The natives read these scriptures, and there they find the principles of the English. "But if these scriptures be true," say they, "where is your church?" We answer "at home." They shake the head, and say that something must be wrong; and that although there are good principles in our holy book, they might expect something more than *internal* evidence, if we would wish them to believe that it is from God; or even that we think so ourselves.

CHAPTER V.

Objections to an ecclesiastical establishment considered.

"Is an ecclesiastical establishment necessary. Our "commercial Indian empire has done hitherto without it."

1. Perhaps the character of our Indian empire has suffered by the want of a religious establishment.—From whatever cause it proceeded, we know that the moral principles of our countrymen were, for many years, in a state of public trial before the tribunal of Europe, in relation to this commercial empire; and that Indian immorality was for a time proverbial.

2. It was observed, in extenuation, at that period, that the case would have been the same with

any other nation in our peculiar circumstances; that India was remote from national observation; and that seducements were powerful and numerous.—All this was true. And yet we are the only nation in Europe having dominions in the east, which being aware of these evils, declined to adopt any religious precaution to prevent them. What then was to be looked for in a remote and extensive empire, administered in all its parts by men, who came out boys, without the plenitude of instruction of English youth in learning, morals, or religion; and who were let loose on their arrival amidst native licentiousness, and educated amidst conflicting superstitions?

3. Since that period the honor of the nation has been redeemed, and its principles have been asserted in a dignified manner. An amelioration in the service, equally acknowledged in the character and prosperity of our empire, has auspiciously commenced, and is rapidly progressive.

4. But perhaps an objection will be founded on this acknowledged improvement. If so much, it will be said, can be done by wise administration and by civil institution, *without* a church, may we not expect that the empire will for the future be propisiously administered, and flourish in progression, without the aid of a religious institution?

In answer to such an observation, we might ask, what it would avail the English nation that it were swayed by the ablest policy for the next ten years, if during that period, youth were denied the advantages of religious instruction, and the national church were abolished? Peculiar as is the administration of India as subject to Britain, no comparison can be instituted between its present consolidated empire, and its former factorial state; or between what was tolerable a few years ago, and what is expedient now.

5. It cannot be justly objected to an ecclesiastical establisment in India, that it will promote colonization. It will probably have a contrary effect.

It is to be hoped indeed that the clergy themselves will remain in the country to an old age, in order that they may acquire the reverence of fathers, and that their pious services may not be withdrawn, when those services shall have become the most valuable and endearing to their people. But it may be expected that the effect of their christian counsel, will accelerate the return of others; by saving young persons from that course of life, which is so often destructive to health and fortune.

6. What is it which confines so many in this remote country, to so late a period of life? The want of faithful instructors in their youth. What is it which induces that despondent and indolent habit of mind, which contemplates home without affection, and yet expects here no happiness? It is the want of counsellors in situations of authority, to save them from debt, on their arrival in the country; and to guard them against that illicit *native* connexion (not less injurious, it has been said, to the understanding than to the affections,) which the long absence of religion from this service has almost rendered not disreputable.

7. Of what infinite importance it is to the state, that the Christian Sabbath should be observed by our countrymen here; and that this prime safeguard of loyal, as well as of religious principles, should be maintained in this remote empire. But how shall the Sabbath be observed, if there be no ministers of religion? For want of divine service, Europeans in general; instead of keeping the Sabbath holy, profane it openly. The Hindoo works on that day, and the Englishman works with him. The only days on which the Englishman works not, are the Hindoo holidays: for on these days, the Hindoo *will not work* with him. The annual invest-

ment sent to England, particularly that belonging to individuals, has this *peculiar* to it, considered as being under the law of Christian commerce; that it is, in part, the produce of Sunday labour by Christian hands.

8. Does it not appear a proper thing to wise and good men in England, (for after a long residence in India, we sometimes lose sight of what is accounted proper at home,) does it not seem proper, when a thousand British soldiers are assembled at a remote station in the heart of Asia, that the Sabbath of their country should be noticed? That, at least, it should not become what it is, and ever must be, where there is no religious restraint, a day of peculiar profligacy! To us it would appear not only a politic, but a *humane* act, in respect of these our countrymen, to hallow the seventh day. Of a thousand soldiers in sickly India, there will generally be a hundred, who are in a declining state of health; who, after a long struggle with the climate and with intemperance, have fallen into a dejected and hopeless state of mind, and pass their time in painful reflection on their distant homes, their absent families, and on the indiscretions of past life; but whose hearts would revive within them on their entering once more the house of God, and hearing the absolution of the gospel to the returning sinner.

The oblivion of the Sabbath in India, is that which properly constitutes *banishment* from our country. The chief evil of our exile is found here; for this extinction of the sacred day tends, more than any thing else, to eradicate from our minds respect for the religion and affection for the manners and institutions, and even for the local scenes of early life.

9. Happy indeed would it be, were it possible to induce a learned and pious clergy to colonize in English India. They would be a blessing to the country. But let us rightly understand what this coloni-

zation is; for the term seems to have been often used of late without a precise meaning. If to colonize in India, be to pass the whole of ones life in it, then do ninety out of the hundred colonize; for of the whole number of Europeans who come out to India, a tenth part do not return.

10. At what future period will a better opportunity offer for meliorating the circumstances of life in this country? Shall our Christian nation wait till centuries elapse, before she consider India otherwise that a fountain of luxury for the mother country; while her sons, in successive multitudes, sink under the inhospitable climate, or perish in defence of the empire, denied the means of religious instruction and consolation, common to every other Christian people?

11. The slightest investigation, before a competent tribunal of the state of our church, and circumstances of our countrymen in India, will confirm fully the statement in the preceding pages; and will amplify the necessity of the measure proposed in the mind of every man who is a friend to his country's honour or prosperity.

12. It will be remembered that nothing which has been observed is intended to imply that any peculiar provision should be made immediately for the instruction of the natives. Any extensive establishment of this kind, however becoming our national character, or obligatory on our principles, cannot possibly be organized to efficient purpose, without the aid of a local church.

13. Let us first establish our own religion among ourselves, and our Asiatic subjects will soon benefit by it. When once our national church shall have been confirmed in India, the members of that church will be the best qualified to advise the state as to the means by which, from time to time, the civilization of the natives may be promoted.

PART II.

CIVILIZATION OF THE NATIVES.

CHAPTER I.

On the practicability of Civilizing the Natives.

1. Supposing an ecclesiastical establishment to have been given to India, we shall now consider the result, in regard to the civilization of the natives.*—No immediate benefit is to be expected from it in the way of revolution; but it may be demonstrated by a deduction from facts, that the most beneficial consequences will follow, in the way of ordinary effect, from an adequate cause.

2. The expediency of increasing our church establishment in India, and of communicating Christian instruction to our Asiatic subjects, was debated in parliament in the year 1793. The resolutions which recognize the general principle of "*civilizing* the natives of India," were carried, and now stand on record in the journals of the house of commons. It was considered, however, as an inauspicious moment (at the commencement of a perilous war) to organize the necessary establishment for India, and the bill was referred to future consideration.

3. Since that period the situation and circumstances of both countries are materially changed. The French revolution has imposed upon us the duty of using new means for extending and establishing Christian principles. Our territorial possessions in the east have been nearly doubled in extent; and hence arises the duty of cherishing the religion and

* See Appendix G.

morals of the increased number of our countrymen, who occupy these possessions; as well as of promoting the civilization of our native subjects by every rational means.

4. To civilize the Hindoos will be considered by most men, our *duty*: but is it practicable? and if practicable, would it be consistent with a wise *policy*? It has been alledged by some, that no direct means ought to be used for the moral improvement of the natives; and it is not considered liberal or politic to disturb their superstitions.

Whether we use direct means or not, their superstitions will be *disturbed* under the influence of British civilization. But we ought first to observe that there are multitudes who have no faith at all. Neither Hindoos nor Mussulmans, out-casts from every faith; they are of themselves fit objects for the beneficence of the British parliament. Subjects of the British empire, they seek a cast and a religion, and claim from a just government the franchise of a human creature.

5. And as to those who have a faith, that faith, never will be disturbed, whether we wish it or not under the influence of British principles: this is a truth confirmed by experience. Their prejudices weaken daily in every European settlement. Their sanguinary rites cannot now bear the noonday of English observation: and the intelligent among them are ashamed to confess the absurd principles of their own casts. As for extreme delicacy toward the superstitions of the Hindoos, they understand it not.— Their ignorance and apathy are so extreme, that no means of instruction will give them serious offence, except positive violence.*

* The Christian missionary is always followed by crowds of the common people who listen with great pleasure to the disputation between him and the Bramins; and are not a little amused when the Brahmins depart, and appoint another day for the discussion. The people sometimes bring back the Brahmins by constraint, and urge them to the [illegible]

6. It is necessary to be explicit on this point; for it seems that, independently of its supposed policy, it has been accounted a *virtue* at home, not to remove the prejudices of the ignorant natives; not to reprove their idolatry; not to touch their bloody superstition; and that this sentiment has been emblazoned by much eloquence and rendered very popular; just as if we were performing an act of charity by so doing; just as if it were so considered by the natives. It is not an act of charity on our parts, nor is it so considered by them. They themselves tell us plainly why we do not mind their religion; "not because we fear to disturb their "tranquility, but because we have no religion of our own."

7. A Hindoo may live with his English master for twenty years, and never once hear him mention his religion. He gives then his master no credit for his delicacy in not proselyting him. But he gives him credit for this, that he is a humane man, just in his conduct, of good faith in his promises, and in-indifferent about his(the Hindoo's) prejudices. They very reverse of all which, was his predecessor the Mahometan.

8. Not to harass the natives unnecessarily on any subject is doubtless good policy: but in this case it is a cheap policy, for it is perfectly natural to us, and therefore has ever been maintained. Did we consider their moral improvement equal in importance to tribute or revenue, we should long ago have attempted it. We can claim no merit then for this *forbearance*, for it arises from our own unconcern about the Christian religion.

9. But so great is the truth and divine excellence of our religion, that even the principles which flow from it remotely, lead the heathens to inquire into its doctrine. the fountain. Natives of all ranks in Hindostan, at their courts and in their bazars, behold an *awful* contrast between *their* base and illiberal maxims, and our just and generous principles. Of this

they discourse to each other, and inquire about the cause but we *will* not tell them. We are ashamed to confess that these principles flow from our religion. We would indeed rather acknowledge any other source.

10. The action of our principles upon them is nevertheless constant; and some aid of religious consideration, on our part, would make it effective.—They are a divided people. They have no common interest. There is no such thing as a hierarchy of Brahminical faith in Hindostan, fixed by certain tenets, and guided by an infallible head. They have no ecclesiastical polity, church government, synods, or assemblies. Some Brahmins are supported by hereditary lands granted to a family or attached to a temple, and pass their time in passive ignorance without concern about public affairs. Brahmins having no endowment, engage in lay offices, as shopkeepers money-lenders, clerks and writers; or in other inferior and servile occupations. Others seek a religious character, and prosecute study at some of the Hindoo schools, of which there are a great number in Hindostan. These are, in general, supported by the contributions of their students, or by public alms. The chief of these schools are Benares, Nuddeea, aud Ougein. Benares, has acquired a higher celebrity for general learning than the other schools.—But a Brahmin of Nuddeea or of Calcutta, acknowledges no jurisdiction of a Brahmin at Benares; or of any other Brahmin in Hindostan. The Brahminical system, from Cape Comorin to Tibet, is purely republican, or rather anarchical* The Brahmins of one province often differ in their creed and customs from those in another. Of the chief Bramins in the college of Fort William, there are few (not being of the same district) who will give the same account of their faith, or refer to the same sacred books. So much do the opinions of some of those now in the

* See Appendix H.

college differ, that they will not so much as worship or eat with each other. The Brahmins in general cannot *read* their sacred books. Their ignorance of writing and of the geogarphy of the country is such that there is no general communication among them, political or religious.

11. The natives of Hindostan are a divided people. They have no common interest. To dissemnate new principles among them is not difficult. They are no less tenacious of opinion than of custom. In no other country has there been such a variety of opinions on religious subjects, for many ages past, as in Hindostan. The aborigines of the country, denominated Hindoos or Gentoos, were not all followers of Brahma. Some were worshippers of the deity Boodh. The numerous nation of the Sieks, which is a secession of Hinduism, forms another great class. The inhabitants of the hills to the south and north of the peninsula, (according to some, the oldest race,) are again different from the former, and from each other. All these different sects have their respective subdivisions, schisms, and contrarieties in opinion and in practice. And from all of them the Mahomedans, who are now spread over all Hindostan, are entirely distinct; and from these again, differ the various ramifications of the Christian faith. The sea coasts, for several centuries past, have been peopled by Portuguese, Armenian, Greek or Nestorian Christians; and now the protestant religion flourishes wherever it is taught. In no other country is there such a variety of religions, or so little concern about what true religion is, as in British India. A man may worship any thing or nothing. When one native meets another on the road, he seldom expects to find that he is of the same cast with himself. It has been calculated that there are an hundred casts of religion in India. *Hence* the Hindoo maxim, so grateful to the philosophers, *that* the Deity is pleased with the variety, *and that* every religion, or no religion, is right.

To disseminate the principles of the Christian religion and morals throughout the provinces under our dominion, is certainly very practicable.*

CHAPTER II.

On the policy of civilizing the natives.

1. In governing conquered kingdoms, a Christian policy may be exercised, or a Roman policy.

A Roman policy sacrifices religion to every other consideration in the administration of the new empire, The religion of the native is considered as an accident or peculiarity, like that of his colour or form of body, and as being natural rather than acquired; and therefore no attempt is made to change it. And this is correct reasoning, on the principle that all religions are human and equal. The policy therefore founded on this principle, professes to cultivate the intellectual powers of the native in every branch of knowledge, except religion.

It is evident that the administration of India during the last forty years, has been conducted on the principles of the Roman policy. The religion of the natives continuing the same, they have been properly governed by their own laws.

2. A Christian policy embraces all the just principles of the Roman policy, but extends its aims of utility further by endeavoring to improve the mind of the native in religious knowledge, as soon as the practicability of the attempt shall appear obvious. The practicability will of course be retarded in some conquered heathen states, by particular circumstances. But a Christian policy ever looks to the Christian religion for the perpetuity of empire; and con-

* See Appendix E.

siders that the knowledge of Christian principles can alone enable the natives to comprehend or to appreciate the spirit of Christian government. Our religion is therefore inculcated for the following reasons generally:

1st. Because its civilizing and benign influence is certain and undeniable. We have seen that it has dispensed knowledge and happiness to every people, who have embraced it.

2dly. Because it attaches the governed to their governors; and facilitates our intercourse with the natives. There can never be confidence, freedom and affection between the people and their sovereign, where there exists a difference in religion.

3dly. The Christian religion is inculcated on account of its eternal sanctions; and the solemn obligation of Christians to proclaim them, whenever an opportunity shall be afforded by providence of doing it with probable success; it being by no means submitted to our judgment, or to our notions of policy, whether we shall embrace the means of imparting Christian knowledge to our subjects or not; any more than it is submitted to a Christian father, whether he shall choose to instruct his family or not.

These motives will acquire additional weight, if, first the natives be subject to an immoral or inhuman superstition; and, secondly, if we voluntarily exercise dominion over them, and be benefitted by that dominion.

3. The question of policy, regarding the instruction of our native subjects, the Mahomedans and Hindoos, is to be determined by the consideration of their moral state.

The Mahometans profess a religion, which has ever been characterised by political bigotry and intemperate zeal. In this country that religion still retains the character of its bloody origin; particularly among the higher classes. Whenever the Maho-

metan feels his religion touched, he grasps his dagger. This spirit was seen in full operation under Tippoo's government; and it is not now extinguished. What was the cause of the alarm which seized the English families in Bengal after the late massacre of our countrymen at Benares, by the Mahometan chiefs? There was certainly no ground for apprehension; but it plainly manifested our opinion of the people. We have consolidated our Indian empire by our power; and it is now impregnable; but will the Mahometan ever bend humbly to Christian dominion? Never, while he is a Mahometan.

4. Is it then good policy to cherish a vindicitive religion in the bosom of the empire forever? Would it not accord with the dictates of the soundest wisdom to allow Christian schools to be established, where the children of poor Mahometans might learn another temper; the good effects of which would be felt before one generation pass away? The adult Hindoo will hardly depart from his idol, or the Mahomedan from his prophet, in his old age; but their children when left destitute, may be brought up Christians, if the British parliament please. But as matters now stand, the followers of Mahomet imagines that we consider it as a point of honour to reverence *his* faith and despise our own. For he, every day, meets with Europeans, who would more readily speak with disrespect of their own religion, than of his. No where is the bigotry of this intolerant faith nursed with more tenderness than in British India. While it is suffering concussion in every other part of the world, even to Mecca, its centre, (as by a concurring providence, towards its final abolition,) here it is fostered in the peaceful lap of Christian liberality.

5. A wise policy seems to demand that we should use every means of coercing this contemptuous spirit of our native subjects. Is there not more danger of losing this country, in the revolution of ages, (for

an empire without a religious establishment c
stand forever,) by leaving the dispositions anc
judices of the people in their present state, th
any change that Christian knowledge and an im
ed state of civil society, would produce in the
And would not Christianity, more effectually
any thing else, disunite and segregate our sul
from the neighboring states, who are now of the
religion with themselves; and between whom
must ever be, as there ever has been, a constan
position to confederacy and to the support of a
mon interest? At present there is no natural
of union between us and them. There is no
common in laws, language, or religion, in int
colour or country. And what is chiefly wortl
notice, we can approach them in no other way
by the means of our religion.*

6. The moral state of the Hindoos is repres
as being still worse than that of the Mahometa
Those who have had the best opportunities of k
ing them and who have known them for the lo
time, concur in declaring that neither truth nor
esty, honour, gratitude, nor charity, is to be f
pure in the breast of a Hindoo. How can it be o
wise? The Hindoo children have no moral *ins*
tion. If the inhabitants of the British Isles h
moral instruction, would they be moral? The
doos have no moral *books*. What branch of
mythology has not more of falsehood and vice
than of truth and virtue? They have no moral

* "The n wly converted Christians on the coast of Malabar are th
support of the Dutch East India Company at Cochin; and are always r
take up arms in their defence. The Pagans and Mahometans are natura
mies to the European, because they have no similarity to them either
external appearance, or in regard to their manners, their religion, or t
priest. If the English therefore do not endeavour to secure the friend
the Christians in India, on whom can they depend? How can they hope
serve their possessions in that remote country?—In the above observatio
we found one of the reasons why neither Hyder Ali nor Tippo Sultan
maintain their ground against the English and the king of Travancore
coast of Malabar. The great number of Christians residing there, who,
and his son every where persecuted, always took part with the English
Hunter's Jones's Voyage, page 207, and note.
"Even the thousand native Christians lost their lives during Hyder's

'he robber and the prostitute lift up their hands 'ith the infant and the priest, before an horrible lol of clay painted red, deformed and disgusting as ıe vices which are practised before it.*

7. You will sometimes hear it said that the Hin-.oos are a mild and passive people. They have apa-ıy rather than mildness; their hebetude of mind is erhaps the chief negative virtue. They are a race f men of weak bodily frame, and they have a mind ɔnformed to it, timid and abject in the extreme.— 'hey are passive enough to receive any vicious im-ression. The English government found it neces-ıry lately to enact a law against parents sacrificing ıeir own children. In the course of the last six ıonths, one hundred and sixteen women were burnt ive with the bodies of their deceased husbands ithin thirty miles round Calcutta, the most civili-ɜd quarter of Bengal.† But independently of their ıperstitious practices, they are described by compe-nt judges as being of a spirit vindictive and mer-less; exhibiting itself at times in a rage and in-tuation, which is without example among any other ɜople.* But it is not necessary to enter into any

*The Hindoo superstition has been denominated lascivious and bloody.— at it is bloody, is manifest from the daily instances of the female sacrifice d of the commission of sanguinary or painful rites. The ground of the for-r epithet may be discovered in the description of their religious ceremonies, here is in most sects a right-handed or decent path; and "a left-handed or ecent mode of worship."

ee essay on the religious ceremonies of the Brahmins, by H. T. Colebrooke, l. Asiat Res. Vol. VII p. 281. That such a principle should have been ad ted as systematic in any religion on earth, may be considered as the last e : of mental depravity in the invention of a superstition to blind the under ıding, and to corrupt the heart.

From April to October, 1804. See Appendix D.

Lord Teignmouth, while President of the Asiatic Society in Bengal, deliver-ı discourse in which he illustrated the revengeful and pitiless spirit of the doos, by instances which had come within his own knowlede while resident anares.

ı 1791, Soodishter Meer, a Brahmin, having refused to obey a summons ed by a civil officer, a force was sent to compel obedience. To intimi-them, or to satiate a spirit of revenge in himself, he sacrificed one of his family. "On their approaching his house, he cut off the head of his de ed son's widow, and threw it out."

:795, a Brahmin named Ballo, had a quarrel with a man about a field, and ay of revenging himself on this man, he killed his own daughter. "I be-me angry, said he, and enraged at his forbidding me to plough the field, and nging my one little Apmunya, who was only a year and a half old, I killed ı with my sword."

detail to prove the degraded state of the Hindoos; for if it were demonstrated that their moral depravity, their personal wretchedness, and their mental slavery were greater than imagination can conceive, the fact would have no influence on those who now oppose their Christian instruction. For, on the same principle that they withhold instruction from them in their present state, they would deny it, if they were worse. Were the books of the Brahmins to sanction the eating of *human flesh*, as they do the burning of women alive, the practice would be respected. It would be considered as a solemn rite consecrated by the ancient and sacred prejudices of the people, and the cannibal would be esteemed holy.*

8. During the last thirty years there have been many plans suggested for the better administration of the government of this country; but no system which has not the reformation of the *morals* of the people for its basis, can ever be effective. The people are destitute of those principles of honesty, truth and justice, which respond to the spirit of British administration; they have not a disposition which is accordant with the tenor of Christian principles. No virtues, therefore, no talents, or local qualification of their governors can apply the most perfect system of government with full advantage to such subjects. Something may be done by civil institution to ameliorate their condition, but the spirit of

About the same time, an act of matricide was perpetrated by two Brahmins, Beechuck and Abher. These two men conceiving themselves to have been injured by some persons in a certain village, they brought their mother to an adjacent rivulet, and calling aloud to the people of the village, "Beechuck drew "his scymetar, and, at one stroke, severed his mother's head from the body; "with the professed view, as avowed by both parent and son, that the mother's "spirit might forever haunt those who had injured them." Asiat. Res. Vol. IV p. 337.

Would not the principles of the Christian religion be a good substitute for the principles of these Brahmins of the province of Benares?

It will, perhaps, be observed, that these are but individual instances. True but they prove all that is required. Is there any other babarous nation on earth can exhibit such instances?

* It is a fact that human sacrifices were formerly offered by the Hindoos: and as it would appear, at that period which is fixed by some authors for the aera of their civilization and refinement.

their superstition has a continual tendency to deterioration.

9. The European who has been long resident in India, looks on the civilization of the Hindoos with a hopeless eye. Despairing, therefore, of intellectual or moral improvement, he is content with an obsequious spirit and manual service. These he calls the virtues of the Hindoo; and, after twenty year's service, praises his domestic for his *virtues*.

10. It has been remarked, that those learned men who are in the habit of investigating the mythology of the Hindoos, seldom prosecute their studies with any view to the moral or religious improvement of the people. Why do they not? It is because they think their improvement hardly practicable. Indeed the present circumstances of the people seldom become a subject of their investigation. Though such a number of women sacrifice themselves every year in the vicinity of Calcutta, yet it is rare that a European witnesses the scene, or even hears of the event. At the time that government passed the law which prohibited the drowning of children, or exposing them to sharks and crocodiles at Saugor, there were many intelligent persons in Calcutta, who had never heard that such enormities existed. Who cares about the Hindoos, or ever thinks of visiting a village to enquire about their state, or to improve their condition! When a boat oversets in the Ganges, and twenty or thirty of them are drowned, is the event noticed as of any consequence, or recorded in a newspaper, as in England? or when their dead bodies float down the river, are they viewed with other emotions than those with which we behold the bodies of other animals?

11. A few notices of this kind will at once discover to the accurate observer of manners in Europe, the degraded character of the Hindoos in our estimation, *whatever* may be the cause. What then is the cause of this disregard of the persons and cir-

cumstances of the Hindoos? the cause is to b
in the superstition, ignorance, and vices of t
doo character, and in nothing else.*

12. Now it is certain that the morals of t
ple, though they should remain subject to t
ish government for a thousand years, will n
improved by any other means than by the pr
of the Christian religion. The moral exa
the few English in India cannot pervade the
the population. What then is to be expecte
utmost felicity of British administration for
come? It is this, that we shall protect the
from invasion, and grant to the inhabitants
ufacture our investments in solemn stillness,
in personal vice, and in a senseless idolatry.

13. Providence hath been pleased to gra
this great empire, on a continent where, a fe
ago, we had not a foot of land. From it
port annually an immense wealth to enrich o
country. What do we give in return? Is it s
we give protection to the inhabitants, and a
ter equal laws? This is necessary for obtain
wealth. But what do we give in return? W
knowledgment to Providence for its goodn
our nation ever made? What benefit hath t
glishman ever conferred on the Hindoo, a
brother? Every argument brought in suppor
policy of not instructing the natives our s
when traced to its source, will be found to flo
principles of Deism, or of Atheism, or of P
ism, and not from the principles of the Chris
ligion.

14. Is there any one duty incumbent on us
querors, toward a conquered people, resultin
our being a *Christian* nation, which is not c
to the ancient Romans or the modern Fren
there be, what is it? The Romans and the

* See Appendix, I.

observed such delicacy of conduct toward the conquered, on the subject of religion, that they not only did not trouble them with their own religion, but said unto them, "We shall be of yours." So far did these nations excel us in the policy of not "disturbing the faith of the natives."

Can any one believe that our Indian subjects are to remain for ever under *our* government involved in their present barbarism and subject to the same inhuman superstition? And if there be a hope that they will be civilized, when is it to begin, and by whom is it to be effected?

15. No Christian nation ever possessed such an *extensive* field for the propagation of the Christian faith, as that afforded to us by our influence over the hundred million natives of Hindostan. No other nation ever possessed such *facilities* for the extension of its faith as we now have in the government of a passive people, who yield submissively to our mild sway, reverence our principles, and acknowledge our dominion to be a blessing. Why should it be thought incredible that Providence hath been pleased, in a course of years to subjugate this eastern empire to the most civilized nation in the world, *for this very purpose?*

16. "The facility of civilizing the natives, some will admit, is great; but is the measure safe? It is easy to govern the Hindoos in their ignorance, but shall we make them as wise as ourselves! The superstitions of the people are no doubt abhorrent from reason: they are idolatrous in their worship, and bloody in their sacrifices; but their manual skill is exquisite in the labours of the loom; they are [illegible] and obsequious people in civil transaction."

In ten centuries the Hindoos will not be [illegible] as the English. It is now perhaps ninete[illegible] ries since human sacrifices were offered o[illegible] tish altars. The progressive civilization [illegible] doos will never injure the interest of the [illegible]

Company. But shall a Christian people, acknowledging a Providence in the rise and fall of empire, regulate the policy of future times, and neglect a present duty; a solemn and imperious duty: exacted by their religion, by their public principles, and by the opinion of the Christian nations around them! Or can it be gratifying to the English nation to reflect, that they receive the riches of the east on the terms of chartering immortal superstition!

17. No truth has been more clearly demonstrated than this, that the communication of Christian instruction to the natives of India is easy; and that the benefits of that instruction, civil as well as moral, will be inestimable; whether we consider the happiness diffused among so many millions, or their consequent attachment to our government, or the advantages resulting from the introduction of the civilized arts. Every thing that can brighten the hope or animate the policy of a virtuous people organizing a new empire, and seeking the most rational means, under the favour of heaven, to ensure its perpetuity; every consideration, we aver, would persuade us to diffuse the blessings of Christian knowledge among our Indian subjects.

CHAPTER III.

On the impediments to the civilisation of the natives.—The philosophical spirit of Europeans formerly an impediment to the civilization of the natives.

1. A chief obstacle to the civilization of the Hindoos during the last fifty years, is accounted by some to have been the unconcern of Europeans in India, particularly the French, as to their moral improvement, and the apathy with which they beheld their superstitions. This has been called the philosophical

spirit, but improperly; for it is a spirit very contrary to that of true philosophy. The philosophical spirit argues in this manner: "An elephant is an elephant and a Hindoo is a Hindoo. They are both such as nature made them. We ought to leave them on the plains of Hindostan such as we found them."

2. The philosophical spirit further shews itself in an admiration of the ancient systems of the Hindoos, and of the supposed purity of their doctrines and morals in *former* times. But truth and good sense have for some years been acquiring the ascendency, and are now amply vindicated by a spirit of accurate investigation, produced by the great encouragement which has been lately afforded to researches in oriental literature.

3. The college of Fort-William will probably illustrate to the world what India is, or ever was; for all the sources of oriental learning have been opened.

The gravity with which some learned disquisitions have been lately conducted in Europe, and particularly in France, respecting Indian science and Indian antiquity, is calculated to amuse us.

The passion for the Hindoo Joques seems to have been first excited by a code of Gentoo laws, transmitted with official recommendation from this country, and published at home by authority; and yet not by the code itself, but the translators preface, in which there are many solemn assertions impugning the Christian revelations, and giving the palm to Hindoo antiquity. The respect due to the code itself seems to have been transferred to this preface, which was written by a young gentleman, who observes, "that he was held forth to the public as an author, almost as soon as he had commenced to be a man;" that he could not translate from the Shanscrit language himself, "for that the Pundits who compiled the code, were to a man resolute in rejecting all his solicitations for instruction in this dialect; and *thatt he persuasion* and influence of the governor

general (Mr. Hastings) were in vain exerted to
same purpose." Having then translated the Gen
laws from a Persian translation, he thinks him
justified in believing, "that the world does not n
contain annals of more indisputable antiquity t
those delivered down by the ancient Brahmins; a
that we cannot possibly find grounds to suppose t
the Hindoos received the smallest article of th
religion or jurisprudence from Moses; though i
not utterly impossible that the doctrines of Hind
tan might have been early transplanted into Egy
and thus have become familiar to Moses."*

4. These sentiments for the first time ushered
the nation under the appearance of respectable sa
tion, were eagerly embraced. The sceptical phi
phers, particularly in France, hoped that they w
true: and the learned in general were curious to
plore this sacred mine of ancient literature. "Om
ignotum pro magnifico." Strangers to the langua
they looked into the mystical records of the Br
mins as into the mouth of a dark cavern of unkno
extent, probably inaccessible, perhaps fathomless
Some adventurers from the Asiatic society ente
this cavern, and brought back a report very unfav
able to the wishes of the credulous infidel. But
college of Fort-William holds a torch which illu
nates its darkest recesses. And the result is, t
the former gloom, which was supposed to obsc
the evidence of our religion, being now remov
enlightened itself, it reflects a strong light on
Mosaic and evangelic scriptures, and Shanscrit
cord may thus be considered as a new attestation
the truth of christianity, granted by the divine d
pensation, to these latter ages.†

5. The whole library of Shanscrit learning is
cessible to members of the college of Fort-Willia
The old keepers of this library, the Pundits, w

* Preface to Gentoo Code.

† See Appendix E.

would give no access to the translator of the Gentoo code, or to the then governor of India, now vie with each other in giving every information in their power. Indeed there is little left for them to conceal. Two different grammars of the Shanscrit language are now compiling in the college, one by the Shanscrit professor, and the other by the Shanscrit teacher; without any communication as to each others system, so absolute is their confidence in a knowledge of the language. The Shanscrit teacher proposed to the council of the college to publish the whole of the original Shasters in their own character, with an English translation. The chief objection to this was, that we should then publish many volumes, which few would have the patience to read. Such parts of them however as are of a moral tendency, or which illustrate important facts in eastern history or science, were recommended for publication.

6. It does not appear that any one work in Shanscrit literature has yet been discovered; which vie in antiquity with the poem of Homer, on the plain ground of historical evidence, and collateral proof. It is probable that there may be some work of an older date, but we have no evidence of it. If ever such evidence should be obtained the world will soon hear of it. As to the alledged proof of antiquity from astronimical calculation, it is yet less satisfactory than that from the Egyptian zodiac, or Brydone's lava.

What use shall we make of the illustration of these facts, but to urge, that, since the dark traditions of India have confirmed the truth of divine revelation, the benefits of that revelation may be communicated to India.

CHAPTER IV.

The sanguinary superstitions of the natives, an impediment to their civilization.

1. Another impediment to the civilization of the natives is the continuance of their sanguinary superstitions; by which we mean those practices which inflict immediate death, or tend to produce death. All bloody superstition indurates the heart and affections, and renders the understanding inaccessible to moral instruction. No ingenious arts can ever humanize the soul addicted to a sanguinary superstition.

We shall not pollute the page with a description of the horrid rites of the religion of Brahma. Suffice it to say that no inhuman practices in New Zealand, or in any other newly discovered land of savages, are more offensive to natural feeling, than some of those which are committed by the Hindoo people.

It surely has never been asserted that these enormities cannot be suppressed. One or two instances may be mentioned, which will shew that the Hindoo superstitions are not impregnable.

2. It had been the custom from time immemorial, to immolate at the island of Saugor, and at other places reputed holy on the banks of the Ganges, human victims, by drowning or destruction by sharks. Another horrid practice accompanied it, which was the sacrifice of the first born child of a woman, who had been long barren.*

The pundits and chief Brahmins of the college of Fort-William were called upon to declare, by what sanction in their shasters, these unnatural cruelties were committed. They alleged no sanction but *custom*, and what they termed "the barbarous ignorance

* At the Hindoo festival in 1801, twenty three persons sacrificed themselves, [illegible] were sacrificed by others, at the island of Saugor.

of the low casts." On the first intimation of the practice to the governor general, marquis Wellesley, it was abolished.* Not a murmur followed; nor has any attempt of the kind since been heard of.

3. A similar investigation will soon take place respecting the custom of women burning themselves alive on the death of their husbands.† The Pundits have already been called on to produce the sanction of their shasters. The passages exhibited are vague and general in their meaning; and differently interpreted by the same casts.‡ Some sacred verses commend the practice, but none command it; and the Pundits refer once more to *custom.* They have however intimated, that if government will pass a regulation, amercing by fine every Brahmin who attends a burning, or every Zemindar who permits him to attend it, the practice cannot possibly long continue; for that the ceremony, unsanctified by the presence of the priests, will lose its dignity and consequence in the eyes of the people.

The civilized world may expect soon to hear of the abolition of this opprobrium of a Christian administration, the female sacrifice; which has subsisted, to our certain knowledge, since the time of Alexander the Great.

4. An event has just occurred, which seems, with others, to mark the present time, as favorable to our endeavors to qualify the rigor of the Hindoo superstition.

In the course of the Mahratta war, the great temple of Juggernaut in Orissa, has fallen into our hands. This temple is to the Hindoos what Mecca is to the Mahomedans. It is resorted to by pilgrims from every quarter of India. It is the chief seat of Brahminical power, and a strong-hold of their

* See Regulation. Appendix C.

† From a late investigation it appears that the number of women who sacrifice themselves within thirty miles round Calcutta every year is, on an average, upwards of two hundred. See Appendix D.

‡ See Appendix A.

superstition. At the annual festival of the Rutt Jattra, seven hundred thousand persons (as has been computed by the Pundits in college) assemble at this place. The voluntary deaths in a single year, caused by voluntary devotement,* by imprisonment for non-payment of the demands of the Brahmins, or by scarcity of provisions for such a multitude, is incredible. The precincts of the place are covered with bones. Four cross square (about sixty-four square miles) are accounted sacred to Juggernaut. Within the walls the priests exercised a dominion without control. From them there was no appeal to civil law or natural justice, for protection of life or property. But these enormities will not be permitted under the British government. At the same time that we use no coercion to prevent the superstitions of the natives, we permit a constant appeal to the civil power against injustice, oppression, and inhumanity; and it must have a beneficial influence on the whole Hindoo system, if we chastise the enormity of their superstition at the fountain head†.

CHAPTER V.

The numerous holydays of the natives an empediment to their civilization.

1. Another obstacle to the improvement of the natives is the great number of their holydays. These holidays embody their superstition. On such days, its spirit is revived, and its inhuman practices are made familiar: and thus it acquires strength and perpetuity. The malignity of any superstition may

* By falling under the wheels of the rutt or car.

† The rigor of the Mahometan faith coerced the Hindoo superstition; and was, so far, friendly to humanity. The Hindoos were prohibited from burning their women without official permission. Our toleration is celebrated by some, as being boundless. It is just to tolerate speculative religions; but it is doubtful whether there ought to be any toleration of practical vice, or of the shedding of human blood.

be calculated almost exactly by the number of its holydays, for the more the mind is enslaved by it, the more voluminous will be its ritual, and more frequent its ceremonial of observance.

2. In the Hindoo calender there are upwards of an hundred holydays;* and of these, government recognizes officially a certain number. In addition to the native holydays, the fifty-two Christian holydays, or fifty-two Sundays in the year, are (on Christian principles) generally allowed to natives employed in the public service. During those Hindoo holydays which are officially recognized, the public offices are shut up, on account of the *festival* (as it is termed) of Doora Puja, of Churruck Puja, of Rutt Jattra, or of some other. But great detriment to the public service arising from the frequent recurrence of these Saturnalia, government resolved some years ago to reduce the number, which was done accordingly. It now appears that on the same principle that a few of them were cut off, we might have refused our official recognition of any; the Pundits having unanimously declared that these holydays are not enjoined by their sacred books.

3. It may be proper to permit the people in general to be as idle as the circumstances of individuals will permit: but their religious law does not require us to recognize one of their holydays officially. To those natives employed in the public service, the fifty-two Sundays are sufficient for rest from bodily labour.† To give them more holydays is to nurse their superstitions, and to promote the influx of religious mendicants into industrious communities.‡ In what other country would it be considered a means of promoting the happiness of the common people, to grant them so great a portion of the year to spend in idleness and dissipation? The indulgence

* The Brahmins observe two hundred and upwards.

† No people require fewer days of rest than the Hindoos; for they know nothing of that corporal exertion and fatigue from labour, which in other countries render regular repose so grateful to the body and spirits.

‡ *See Appendix E.*

But we have authentic historical record for the
lowing particulars. In the fifth century a Chri
bishop from Antioch, accompanied by a small
ny of Syrians, arrived in India, and preached
gospel in Malabar. "They made at first some
selytes among the Brahmins and Nairs, and w
on that account, much respected by the native p
ces.*

4. When the Portuguese first arrived in In
they were agreeably surprised to find a hund
Christian churches on the coast of Malabar.
when they had become acquainted with the pu
and simplicity of their doctine, they were offenc
They were yet more indignant when they found
these Hindoo Christians maintained the order and
cipline of a regular church under episcopal juris
tion; and that for thirteen hundred years past,
had enjoyed a succession of bishops appointed
the patriarchal see of Antioch. Mar Joseph was
bishop, who filled the Hindoo see of Malabar at
period. The Portuguese used every art to persu
him to acknowledge the supremacy of the pope;
in vain. He was a man of singular piety and fc
tude, and declaimed with great energy against
errors of the Romish church. But when the po
of the Portuguese became sufficient for their purp
they invaded his bishopric, and sent the bis
bound to Lisbon. A synod was convened at Di
per in Malabar, on the 26th June, 1599, at wh
one hundred and fifty of the clergy of his dioc
appeared. They were accused of the follow
opinions which were by their adversaries accoun
heretical; "That they had married wives; that t

In the year 530 Cosmus the Egyptian merchant, who had travelled thr
the greatest part of the Indian peninsula, found in the Dekhun and in Ce
a great many churches and several bishops.

* "Many of them to this day preserve the manners and mode of life
Brahmins, as to the cleanliness, and abstaining from animal food." Asiat.
VII. page 368. "The bulk of the St. Thome Christians consist mostly of
verts from the Brahmins and Shondren cast, and not as new Christia
proselytes made by the Portuguese missionaries, of the lowest tribes." A
Res. Vol. VII. page 381.

owned but two sacraments, baptism and the Lord's supper; that they denied transubstantiation; that they neither invoked saints nor believed in purgatory; and that they had no other orders or names of dignity in the church than bishop and deacon."

These tenets they were called on to abjure, or to suffer instant suspension from all church benefices. It was also decreed that all the Syrian and Chaldean books in their churches, and all records in the episcopal palace, should be burnt; in order, said the inquisitors, "that no pretended apostolical monuments may remain."*

5. Notwithstanding these violent measures, a great body of the Indian Christians resolutely defended their faith, and finally triumphed over all opposition. Some shew of union with the Romish church was at first pretended, through terror of the inquisition; but a congress was held by them on the twenty-second of May, sixteen hundred fifty three, at Alangatta; when they formally separated from that communion.† They compose at this day the thirty-two schismatic churches of Malabar; so called by the Roman Catholics as resembling the protestant schism in Europe. At this time their number is about fifty thousand.

These churches soon afterwards addressed a letter to the Patriarch of Antioch, which was forwarded by means of the Dutch government, and published at Leyden in seventeen hundred and fourteen; in which they request "that a spiritual guide may be sent, together with such men as are versed in interpreting the holy scriptures."‡ But no spiritual guide was ever sent.§

*See Appendix K.

†Annales Mission page 196.

‡Malabarian Conferences, 1719. Preface.

§In the year 1752, some bishops were sent from Antioch to consecrate by episcopal ordination, a native priest, one of their number. The old man, I hear, is yet alive. The episcopal residence is at Narnatte, ten miles inland from Porca.

The province of Malabar now forms part of the British dominions; and divine providence hath placed these churches under our government.

6. The manners of these Christians are truly simple and primitive. Every traveller who has visited the churches in the mountains takes pleasure in describing the chaste and innocent lives of the native Christians. The congregations support each other, and form a kind of Christian republic. The clergy and elders settle all disputes among members of the community; and the discipline, for the preservation of pure morals, is very correct, and would do honor to any protestant church in Europe.*

7. The climate of Malabar is delightful; and the face of the country, which is verdant and picturesque, is adorned by the numerous churches of the Christians. Their churches are not, in general, so small as the country parish churches in England. Many of them are sumptuous buildings,† and some of them are visible from the sea. This latter circumstance is noticed incidentally by a writer who lately visited the country:

"Having kept as close to the land as possible, the whole coast of Malabar appeared before us in the form of a green ampitheatre. At one time we discovered a district entirely covered with cocoa-nut trees; and immediately after, a river winding through a delightful vale, at the bottom of which

* At certain seasons, the agapæ or love feasts are celebrated, as in primitive times. On such occasions they prepare delicious cakes, called Appam, made of bananas, honey, and rice-flour. The people assemble in the church yard, and, arranging themselves in rows, each spreads before him a plaintain leaf. When this is done, the clergyman, standing in the church door, pronounces the benediction; and the overseers of the church, walking through between the rows, gives to each his portion. "It is certainly an affecting scene, and capable of elevating the heart, to behold six or seven thousand persons, of both sexes and of all ages, assembled and receiving together, with the utmost reverence and devotion, their Appam, the pledge of mutual union and love." Bartolomeo, page 424

Compare the amiable lives and character of these Christian Hindoos with the vices of their uncontroverted countrymen in Bengal described in Appendix II.

† In the year 1790 Tippoo the Mahometan, destroyed a great number of the Christian churches, and a general conflagration of the Christian villages marked the progress of his destroying host. Ten thousand Christians lost their lives during the war. Bartolomeo, page 149.

it discharged itself into the sea. In one place appeared a multitude of people employed in fishing; in another, a *snow white church* bursting forth to the view from amidst the thick-leaved trees. While we were enjoying these delightful scenes with the early morning, a gentle breeze, which blew from the shore, perfumed the air around us with the agreeable smell wafted from the cardamon, pepper, beetel, and other aromatic herbs and plants."†

A snow white church bursting on the view from amidst the trees! Can this be a scene in the land of the Hindoos; where even a church for Europeans is so rarely found? And can the persons repairing to these snow white churches be Hindoos; that peculiar people who are supposed to be incapable of receiving the Christian raligion or its civilizing principles? Yes, they are Hindoos, and now a "peculiar people," some of them formerly Brahmins of Malabar; who, before means were used for their conversion, may have possessed as invincible prejudices against the religion of Christ as the Brahmins of Benares, or off Juggernaut.

Whatever good effects have been produced by the Christian religion in Malabar, may also be produced in Bengal, and in every other province of Hindostan.

CHAPTER II.

Of the extension of Christianity in India by the labors of Protestant Missionaries.

1. In the bill brought into Parliament in seventeen hundred and ninety-three for communicating Christian instruction to our Asiatic subjects, there

†Bartolomeo, p. 425.

was a clause for an "Establishment of Missionaries and Schoolmasters." Such an establishment (if it ever should be necessary) might seem more properly to follow, than to precede, the recognition of our national church in Hindostan. It is probable however, that the proposition for sending missionaries was less favorably received on account of the reigning prejudice against the name and character of "missionary." In England it is not professional in church or state. No honour or emolument is attatched to it. The character and purpose of it are doubtful, and the scene of action remote. Even the propriety of sending missionaries any where has been called into question.

2. It is not, however, those who send missionaries, but those to whom they are sent, who have a right to give an opinion in this matter.

The same spirit which sent missionaries to Britain in the fourth century will continue to send missionaries to the heathen world to the end of time, by the established church, or by her religious societies.

3. Wherever the Christian missionary comes, he is well received. Ignorance ever bows to learning: but if there be a desire to impart this learning, what barbarian will turn away? The priests will murmur when the Christian teacher speaks as one having authority; but "the common people will hear him gladly." Whether in the subterranean hut of frozen Greenland, or under the shade of a banian-tree in burning India, a Christian missionary surrounded by the listening natives, is an interesting sight; no less grateful to humanity than to Christian charity.

4. But who is this missionary? He is such as Swartz in India, or Brainerd in America, or the Moravian in Labrador; one who leaving his country and kindred, and renouncing honour and emolument, embraces a life of toil, difficulty and danger; and contented with the fame of instructing the igno-

rant, "looks for the recompence of eternal reward."

There is a great difference between a civilizing mechanic and an apostolic missionary. A mechanic of decent morals is no doubt useful among barbarians. The few around him learn something of his morals with his trade. And it is the duty of civilized states to use such means for improving the barbarous portion of the human race.

But the apostolic missionary, who has studied the language and genius of the people, is a blessing of a higher order. His heavenly doctrine and its moral influence extend, like the light of the sun, over multitudes in a short time; giving life, peace, and joy, enlarging the conceptions; and giving birth to all the Christian charities. How shall we estimate the sum of human happiness produced by the voice of Swartz alone! Compared with him, as a dispenser of happiness, what are a thousand preachers of philosophy among a refined people!

5. Some of the English think that we ought not "to disturb the faith of the natives." But some of the Hindoo Rajahs think differently. The king of Tanjore requested Mr. Swartz to disturb the faith of his wicked subjects by every means, and to make them, if possible, honest and industrious men. Mr. Swartz endeavored to do so, and his services were acknowledged by the English government at Madras* as well as by the king of Tanjore. In the year 1787 "the king of Tanjore made an appropriation forever, of land of the yearly income of five hundred pagodas, for the support of the Christian missionaries in his dominions."†

6. In the debate in one thousand seven hundred and ninety-three, on the proposal for sending missionaries to India, some observation was made on Mr. Swartz, honourable to himself as a man, but un-

* By Lord Macartney and General Coote.

†See account of Proceedings of Society for promoting Christian knowledge, for 1788.

favourable to his objects as a missionary. The paper containing this speech reached Mr. Swartz in India, and drew from him his famous Apology, published by the society for promoting Christian knowledge. Perhaps no Christian defence has appeared in these latter ages more characteristic of the apostolic simplicity and primitive energy of truth, than this apology of the venerable Swartz.

Without detailing the extraordinary success of himself and his brethren in converting thousands of the natives to the Christian religion, a blessing which some may not be able to appreciate; he notices other circumstances of its beneficial influence, which all must understand.

His fellow missionary, "Mr. Gericke; at the time the war broke out at Cuddalore, was the instrument in the hand of providence, by which Cuddalore was saved from plunder and bloodshed. He saved many English gentlemen from becoming prisoners to Hyder Ali; which Lord Macartney kindly acknowledged."

Mr. Swartz twice saved the fort of Tanjore. When the credit of the English was lost, and when the credit of the Rajah was lost, on the view of an approaching enemy, the people of the country refused to supply the fort with provisions; and the streets were covered with the dead. But Mr. Swartz went forth and stood at the gate, and at *his* word they brought in a plentiful supply.

Mr. Swartz, at different times, aided the English government in the collection of revenues from the refractory districts. He was appointed guardian to the family of the deceased king of Tanjore; and he was employed repeatedly as mediator between the English government and the country powers. On one occasion, when the natives doubted the purpose

* Serfogee Maha Rajar of Tanjore. See society proceedings for 1801, p 161 Let us hail this act as the emblem of the whole Hindoo superstition bending to the Christian faith.

and good faith of the English, they applied to Mr. Swartz; "Sir, if you send a person to us, send a person who has learned all your Ten Commandments."

7. Some of the English think that we ought not to disturb the faith of the Hindoos! After the apostolic Swartz had labored for fifty years in evangelizing the Hindoos, so sensible were *they* of the blessing, that his death was considered as a public calamity. An innumerable multitude attended the funeral. The Hindoo Rajah "shed a flood of tears over the body, and covered it with a gold cloth." His memory is still blessed among the people. The king of Tanjore has lately written to the bishops of the English, church requesting that a monument of marble may be sent to him "in order," he adds, "that it may be erected in the church which is in my capital, to perpetuate the memory of the rev. Mr. Swartz, and manifest the esteem I have for the character of that great and good man, and the gratitude I owe to him, my father and my friend."

8. But whence was this Swartz? and under what sanction did he and his predecessors exersise their ministry as Christian preachers to the heathen?

The first person appointed to superintend a protestant mission in India was Bartholomew Ziegenbalgius a man of considerable learning and of eminent piety, educated at the university of Haile in Germany. Having been ordained by the learned Burmanus, bishop of Zealand, in his twenty-third year, he sailed for India in one thousand seven hundred and five. A complete century will have revolved in October of this year, since the mission in India began. Immediately on his arrival, he applied himself to the study of the language of the country, and with such success, that in a few years he obtained a classical knowledge of it; and the colloquial tongue became as familliar to him as his own. His fluent orations addressed to the native, and his frequent con-

ferences with the Brahmins,* were attended with almost immediate success; and a Christian church was founded in the second year of his ministry, which has been extending its limits to the present time.

9. During his residence in India, he maintained a correspondence with the king of England and other prices, and with many of the learned men on the continent. In the year seventeen hundred and fourteen, he returned to Europe for a few months on the affairs of the mission. On this occasion he was honored with an audience by his Majesty George the First. He was also invited to attend a sitting of the Bishops in the "Society for promoting Christian knowledge;" where he was received with an eloquent address in the Latin language; to which he answered in the Tamul tongue; and then delivered a copy of his speech translated into Latin.

10. The grand work to which the King and English bishops had been long directing his attention, was a translation of the scriptures into the Tamul or Malabarian language.

This indeed was the grand work; for wherever the scriptures are translated into the vernacular tongue, and are open and common to all, inviting enquiry and causing discussion, they cannot remain a dead letter; they produce fruit of themselves, even without a teacher. When a heathen views the word of God in all its parts, and hears it addressing him in his own familiar tongue, his conscience responds, "this is the word of God." The learned man who produces a translation of the Bible into a new language, is a greater benefactor to mankind than the prince who founds an empire. The "incorruptable seed of the word of God" can never die. After ages have revolved, it is still producing new accessions to truth and human happiness.

So diligent in his studies was this eminent missionary, that before the year seventeen hundred and

* A volume of these conferences was published in London in 1719, 8vo.

nineteen, he had completed a translation of the whole scriptures in the Tamul tongue; and had also composed a grammar and dictionary of the same language, which remain with us to this day.

11. The peculiar interest taken by King George the first in this primary endeavour to evangelize the Hindoos, will appear from the following letters addressed to the missionaries by his Majesty.

"*George, by the grace of God, King of Great Britain, France and Ireland, Defender of the Faith, &c.—To the reverend and learned Bartholomew Ziegenbalgius and John Ernest Grundlerus, missionaries at Tranquebar in the East Indies.*

"REVEREND AND BELOVED,

"Your letters dated the twentieth of January, of the present year, were most welcome to us; not only because the work undertaken by you of converting the heathen to the Christian faith, doth by the grace of God prosper, but also because that in this our kingdom such a laudable zeal for the promotion of the gospel prevails.

"We pray you may be endued with health and strength of body, that you may long continue to fulfil your ministry with good success; of which, as we shall be rejoiced to hear, so you will always find us ready to succour you in whatever may tend to promote your work and to excite your zeal. We assure you of the continuance of our royal favour."

Given at our palace of Hampton Court, the twenty-third of August, A. D. seventeen hundred and seventeen, in the fourth year of our reign.

"GEORGE R.

Hattorf."

12. The king continued to cherish with much solicitude the interests of the mission after the death of Ziegenbalgius; and in ten years from the date of

heritance; I am constrained to magnify that singular goodness of God in visiting nations so remote, and to account you, my brethren, highly honoured, whose ministry it hath pleased Him to employ, in this pious work, to the glory of His name and the salvation of so many millions of souls.

"Let others indulge in a ministry, if not idle, certainly less laborious, among Christians at home.—Let them enjoy in the bosom of the church, ease and honours, obtained without labour and without danger. Your praise it will be (a praise of endless duration on earth, and followed by a just recompense in heaven) to have labored in the vineyard which yourselves have planted; to have declared the name of Christ, where it was not known before; and through much peril and difficulty to have converted to the faith those, among whom ye afterwards fulfilled your ministry. Your province therefore, brethren, your office, I place before all dignities in the church. Let others be pontiffs, patriarchs, or popes; let them glitter in purple, in scarlet, or in gold; let them seek the admiration of the wondering multitude, and receive obeisence on the bended knee. Ye have acquired a better name than they, and a more sacred fame. And when that day shall arrive when the chief Shepherd shall give to every man *according to his work*, a greater reward shall be adjudged to you. Admitted into the glorious society of the prophets, evangelists and apostles, ye with them shall shine, like the sun among the lesser stars, in the kingdom of your Father, forever.

"Since then so great honour is now given unto you by all competent judges on earth, and since so great a reward is laid up for you in heaven, go forth with alacrity to that work, to which the Holy Ghost hath called you. God hath already given to you an illustrious pledge of his favour, an increase not to be expected without the aid of his grace. Ye have begun happily, proceed with spirit. He, who hath

carried you safely through the dangers of the seas to such a remote country, and who hath given you favour in the eyes of those whose countenance ye most desired; He who hath so liberally and unexpectedly ministered unto your wants, and who doth now daily add members to your church; He will continue to prosper your endeavours, and will subdue unto himself, by your means, the *whole continent of oriental India.*

O happy men! who, standing before the tribunal of Christ, shall exhibit so many nations converted to his faith by your preaching; happy men! to whom it shall be given to say before the assembly of the whole human race, 'Behold us, O Lord, and the children whom thou hast given us;' happy men! who, being justified by the Saviour, shall receive in that day the reward of your labours, and also shall hear that glorious encomium, 'Well done, good and faithful servants, enter ye into the joy of your Lord.'

"May Almighty God graciously favour you and your labours in all things. May he send to your aid fellow-labourers, such and so many as ye wish. May he encrease the bounds of your churches. May he open the hearts of those to whom ye preach the gospel of Christ; that hearing you, they may receive life-giving faith. May he protect you and yours from all evils and dangers. And when ye arrive (may it be late) at the end of your course, may the same God, who hath called you to this work of the gospel and hath preserved you in it, grant to you the reward of your labour—an incorruptible crown of glory.*

"These are the fervent wishes and prayers of,
"Venerable brethren,
"Your most faithful fellow servant in Christ,
"GULIELMUS CANT."

"*From our Palace, at Lambeth,*
January, A. D. 1719."

* Niecampiu, page 215.

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W

Such was the primary archiepiscopal char the protestant missionaries, who came to Indi the conversion of the heathen. Where shall we in these days, for a more perfect model of Chri eloquence; animated by purer sentiments of tural truth, by greater elevation of thought, or sublimer piety!*

16. By the letters of the king, and his long tinued care of the mission, and by the frequen monitory epistles of the archbishop, an incalcu sum of happiness has been dispensed in India. episcopal charges infused spirit into the missi broad; and the countenance of majesty cherial zeal in the society at home, which has not al to this day. From the commencement of the sion in 1705, to the present year, 1805, it is con ed that eighty thousand natives of all casts i district alone, forsaking their idols and their have been added to the Christian church.

17. In the above letter of the archbishop, th found a prophecy, "That Christ shall subdue himself, through our means, the whole contine oriental India." It is certainly not unbecomin national principles, nor inconsistant with th guage or spirit of the religion we profess, to for the fulfilment of that prophecy.

* Before this letter reached India Ziegenbalgius had departed this lif early age of thirty six years. The expressions of the archbishop corres in many particulars with the circumstances of his death. Perceiving t last hour was at hand, he called his Hindoo congregation and partook of ly communion, "amidst ardent prayers and many tears:" and afterw dressing them in a solemn manner, took as affectionate leave of them reminded by them of the faith of the Apostle to the Gentiles at the pro death, who "desired to be with Christ, as being far better," he said, "T is my desire. Washed from my sins in his blood, and clothed with his rig ness, I shall enter into his heavenly kingdom. I pray that the things have spoken may be fruitful. Throughout this whole warfare, I have endured by Christ; and now I can say through him."—"I have fought t fight; I have finished my course; I have kept the faith. Henceforth laid up for me a crown of righteousness;" which words having spoken, red that the Hindoo children about his bed, the multitude filling the ve and about the house might sing the hymn, beginning "Jesus my Savior Which when finished he yielded up his spirit, amidst the rejoicings and tions of a great multitude; some rejoicing at his triumphant death, a entrance into glory. And others lamenting the early loss of their tle; who had first brought the light of the Gospel to their dark regi e western world. Niecamptus. p. 217, and Annales Miss. p. 29.

18. Many circumstances concur to make it probable, that the light of Revelation is now dawning on the Asiatic world. How grateful must it be to the pious mind to contemplate, that while infidelity has been extending itself in the region of science and of learning, the divine dispensation should have ordered that the knowledge of the true God should flow into the heathen lands!

Under the auspices of the college of Fort-William, the scriptures are in a course of translation into the languages of almost the "whole continent of Oriental India." Could the royal patron of the Tamul Bible who prayed "that the work might not fail in generations to come," have foreseen those streams of revealed truth; which are now issuing from this fountain, with what delight would he have hailed the arrival of the present era of Indian administration. In this view, the oriental college has been compared by one of our Hindoo poets, to a "flood of light shooting through a dark cloud on a benighted land." Directed by it, the learned natives from every quarter of India, and from the parts beyond, from Persia and Arabia, come to the source of knowledge; they mark our principles, ponder the volume of inspiration, "and hear, every man in his own tongue, the wonderful works of God."

19. The importance of this Institution as the fountain of civilization to Asia, is happily displayed in a speech in the Shanscrit language, pronounced by the Shanscrit teacher, at our late public disputations. The translations of this discourse (being the first in that language) we are induced to give entire; not only from our difference to the authority of the venerable speaker, who describes with much precision, the present state, true object, and certain consequences of this Institution; but also, because the facts and reasoning contained in it bear the most auspicious reference to the various subjects which have been discussed in this Memoir.

As Moderator of the Disputation, he addresses the student,* who had pronounced a declamation in the Shanscrit language:

"SIR,

"It being a rule of our public disputations, that the moderator should express before the assembly, his opinion of the proficiency of the student in the language in which he has spoken, it becomes my duty to declare my perfect approbation of the manner in which you have acquitted yourself, and to communicate to you the satisfaction with which the learned Pundits, your auditors, have listened to your correct pronunciation of the Shanscrit tongue.

"Four years have now elapsed since the commencement of this Institution. During that period the popular languages of India have been sedulously cultivated; and are now fluently spoken. Last in order, because first in difficulty, appears the parent of all these dialects, the primitive Shanscrit; as if to acknowledge her legitimate offspring, to confirm their affinity and relation to each other, and thereby to complete our system of oriental study.

"Considered as the source of the colloquial tongues the utility of the Shanscrit language is evident; but as containing numerous treatises on the religion, jurisprudence, arts and sciences of the Hindoos its importance is yet greater; espicially to those to whom is committed, by this government, the province of legislation for the natives; in order that being conversant with the Hindoo writings, and capable of referring to the original authorities, they may propose from time to time, the requisite modifications and improvements, in just accordance with existing law and ancient institution.

"Shanscrit learning, say the Bramins, is like an extensive forest, abounding with a great variety of beautiful foilage, slpendid blossoms, and delicious fruits; but surrounded by a strong and thorny fence,

* Clotworthy Gowan, Esq.

which prevents those who are desirous of plucking its friuts or flowers, from entering in.

"The learned Jones, Wilkins, and others, broke down this opposing fence in several places; but by the college of Fort William, a highway has been made into the midst of the wood; and you, sir, have entered thereby.

"The successful study of the Shanscrit tongue will distinguish this fourth year of our institution, and constitute an æra in the progress of eastern learning, and you, sir, have the honor of being the first to deliver a speech in that ancient and difficult language. The success that has attended you in the acquirement of other branches of oriental literature, will encourage you to prosecute the study of this, as far as it may be useful in qualifying you for the faithful discharge of your duties in the public service, or may be subservient to your own reputation, in advancing the interests of useful learning."

[*Addressing his excellency Marquis Wellesley, governor general, founder and patron of the Institution.*]

"MY LORD,

"It is just, that the language which has been first cultivated under your auspices, should primarily be employed in gratefully acknowledging the benefit; and in speaking your praise.

"This ancient language, which refused to disclose itself to the former governors of India, unlocks its treasures at your command, and enriches the world with the history, learning, and science of a distant age.

"The rising importance of our collegiate institution has never been more clearly demonstrated than on the present occasion; and thousands of the learned in distant nations will exult in this triumph of literature.

"One hundred original volumes in the Oriental languages and literature, will preserve forever in Asia the name of the founder of this institution. Nor are the examples frequent of a renown, possessing such utility for its basis, or pervading such a vast portion of the habitable globe. My Lord, you have raised a monument of fame, which no length of time, or reverse of fortune, is able to destroy; nor chiefly because it is inscribed with Mahratta and Mysore, with the trophies of war, and the emblems of victory; but because there are inscribed on it the names of those learned youth, who have obtained degrees of honor for high proficiency in the oriental tongue.

"These youth will rise in regular succession to the government of this country. They will extend the domain of British civilization, security, and happiness, by enlarging the bounds of oriental literature, and thereby diffusing the spirit of Christian principles throughout the nations of Asia. These youth, who have lived so long among us, whose unwearied application to their studies we have all witnessed, whose moral and examplary conduct has, in so solemn a manner, been publicly declared before this august assembly, on this day; and who at the moment of entering on the public service, enjoy the fame of possessing qualities (rarely combined) constituting a reputation of threefold strength for public men, genius, industry, and virtue; these illustrious scholars, my lord, the pride of their country, and the pillars of this empire, will record your name in many a language, and secure your fame forever. Your fame is already recorded in their hearts. The whole body of youth of this service hail you as their father and their friend. Your honor will ever be safe in their hands. No revolution of opinion, or change of circumstances, can rob you of the solid glory derived from the humane, just, liberal and magnanimous principles, which have been embodied by your administration.

"To whatever situation the course of future events may recall you, the youth of this service will ever remain the pledges of the wisdom and purity of your government. Your evening of life will be constantly cheered with new testimonies of their reverence and affection; with new proofs of the advantages of the education you have afforded them; and with a demonstration of the numerous benefits, moral, religious, and political, resulting from this institution; benefits which will consolidate the happiness of millions in Asia, with the glory and welfare of our country.

APPENDIX.

A

RECORD of the superstitious practices of the Hindoos, now subsisting, which inflicts immediate death, or tend to death; deducted from the evidence of the Pundits and learned Brahmins in the college of Fort-William.

I.

*The offering of children to Gunga.**

THE natives of Hindostan, particularly the inhabitants of Orissa, and of the eastern parts of Bengal, sometimes make offerings of their children to the goddess Gunga.

When a woman, who has been long married, has no child, she and her husband make a vow to the goddess Gunga, "That if she will bestow on them the blessing of children, they will devote to her their *first born.*" If, after this vow, they have a child or children, the first born is preserved, till they have a convenient opportunity of returning to the river at the period of assembling at the holy places. They then take the child with them; and at the time of bathing, it is encouraged to walk into deep water, till it is carried away by the stream. If it be unwilling to go forward, it is pushed off by its parents. Sometimes a stranger attends, and catches the perishing infant, and brings it up as his own; but if no such person happen to be near, it is infallibly drowned, being deserted by the parents the moment it floats in the river.

This species of human sacrifice is publicly committed at Gunga Saugor, in the last day of Pous, and on the day of full moon in Kartic. At Byrabattee, Trivenee, Nuddeea, Agradeep, and

* The river Ganges.

ıer places accounted holy, it is committed on the
irteenth day of the dark fortnight of the moon
ıytra, and on the tenth of the bright fortnight in
stha.

All he Pundits declare that this practice is not
mmanded in any Shaster.*

II.

Kamya Moran, or voluntary death.

1. When a person is in distress, or has incurred
e contempt of his society; and often when there is
other cause than his belief that it is meritorious
die in the river Gunga, he forms the resolution of
rting with life in the sacred stream.

2. Such persons, at the times mentioned in the
eceding article, go to the holy places, where many
ousands of people are assembled for the purpose
sacred ablution. Some of them abstain from food,
at life may depart from them in the holy place: but
e greater number drown themselves in the presence
the surrounding multitude. Their children and
her relations generally attend them. It is not un-
mmon for a father to be pushed again into the ri-
r by his sons, if he attempt to swim back to land.

3. At Saugor it is accounted a propitious sign if
e person be soon seized by a shark or a crocodile;
t his future happiness is considered doubtful if he
ıy long in the water without being destroyed.†

4. The only passage in the Shasters which has
en submitted as countenancing this suicide is the
llowing: "If a person be afflicted with an incurable
sease, so painful that it cannot be borne, he is per-
tted to throw himself from a precipice, or to
own himself in the river."

5. During the Pooja of the Rutt Jattra, some de-
ıte themselves to death by falling under the wheels

* This practice is now abolished by regulation of government. See A
C.

† The sharks and alligators are numerous at this place, particula
e of the annual festival; owing, it is supposed, to the human prey
n from time immemorial.

of a heavy car or wooden tower, containing their gods. At Juggernaut they sometimes lie down in the track of this machine a few hours before its arrival, and taking a soporiferous draught hope to meet death asleep.

III.

Exposing of children.

This is a custom not commanded in any of the Shasters, and is wholly confined to the lower classes.

If a child refuse the mothers milk, whether from sickness or from any other cause, it is supposed to be under the influence of an evil spirit. In this case the babe is put into a basket and hung up into a tree for three days. It generally happens that before the expiration of that time the infant is dead; being destroyed by ants, or by birds of prey. If it be alive at the end of the three days, it is taken home, and means are used to preserve its life.

IV.

Destroying female infants.

This practice is common among a race of Hindoos called Rajpoots. Without alleging any other reason than the difficulty of providing for daughters in marriage, the mothers *starve* their female infants to death. In some places not one half of the females are permitted to live.*

V.

Immersion of sick persons in the river.

When a sick person (particularly if he be aged) is supposed not to be likely to recover, he is conveyed to the river, in which the lower half of his body is immersed. Water is copiously poured into his mouth; and he seldom survives the operation many hours.

* Lord Teignmouth relates, that this infanticide is practised on the frontiers of Juanpore, a district of the province of Benares; and at another place within the same province. Asiatic Res. vol. iv, p. 538.
See also Memoirs of George Thomas, by capt. Franklin, p. 100.

VI.

The Sahamoron, or the burning of widows with their deceased husbands.

1. This practice is common in all parts of Hindostan, but it is more frequent on the banks of the Ganges.

It is usual for the women to burn with their husbands corpse. But there is a cast called Jogees, who bury their dead. The women of this cast *bury* themselves alive with their husbands.

2. From the number of burnings and buryings in a given time, within the compass of a few districts, it was calculated by the late learned Mr. William Chambers, that the widows who perish by self-devotement in the northern provinces of Hindostan alone, are not less than ten thousand annually. This calculation is countenanced by the number of burnings within thirty miles round Calcutta during the period of the last six months, which, by account taken, is one hundred and sixteen.*

3. The usual mode of performing the rite of burning is the following:

When the husband is dead, the widow, if she intend to burn, immediately declares her intention; and soon after goes to the river side, where the corpse of her husband is laid. The Brahmins and common people assemble. The pile being erected, the dead body is placed upon it. After a few ceremonies (differing in different districts) the widow lays herself down by the side of the corpse. Combustible materials are thrown upon the pile, which is pressed down by bamboo levers. The heir at law then kindles the fire. The surrounding multitude set up a shout, which is necessary to prevent her cry from being heard, if she should make any; and the life of the victim is soon ended.

4. The following circumstances contribute to the frequency of this act:

*See Appendix D.

When a husband dies, the wife has the choice of burning with him, or of forsaking the comforts of life. She must put on no ornaments, must be clothed in sordid apparel, and must eat but one scanty meal in the day.

If she attempt to escape from the fire, any person of the very lowest casts may seize and carry her home as his own property. But in this case her relations generally bring her forcibly back to the fire, to prevent the disgrace of her being carried away.

5. The *laws* of the Hindoos concerning the female sacrifice, are collected in a book called Soodha Sungraha.

The passages in that book which relates to the principle or act of burning, are here subjoined, with the names of the original Shasters from which they were collected.

Angeera. "The virtuous wife who burns herself with her husband is like to Aroondhutee. If she be within a day's journey of the place where he dies, the burning of the corpse shall be deferred a day, to wait for her arrival."

Brahma Pooran. "If the husband die in a distant country, the wife may take any of his effects; for instance a sandal, and binding it on her thigh, burn with it on a seperate fire."

Reek Ved. "If a woman thus burn with her husband it is not suicide, and the relations shall be unclean three days on account of her death; after which the Shraddhee must be performed."

Vishnoo Pooran. "If a person be potect, (fallen or sinful,) all his sins will be blotted out by his wife's dying with him in the fire, after a proper atonement has been made."

"A pregnant women is forbidden to burn, and also the woman who is in her times; or who has a young child, unless some proper person undertakes the education of the child.

"If a woman ascend the pile and should afterwards decline to burn through love of life or earthly things, she must perform the penance Prazapotyo,* and will then be free from her sin."

Goutam. "A Brahmanee can only die with her husband, and not in a seperate fine. The eldest son or near relation must set fire to the pile."

On comparing these passages with the present practice of burning women in Hindostan, little similarity will be found either in principle, or in ceremonial. In many particulars of the existing custom, the Hindoos directly violate the laws of their religion.

Note by the Pundits.

"There may be some circumstantial differences of a local nature in the abovementioned customs; but the general practice corresponds with what is here written."

B.

Notes on the practicability of abolishing those practices of the Hindoos, which inflict immediate death, or tend to produce death; collated from the information and suggestions of the Pundits and learned Brahmins in the College of Fort William.

1. It is an attribute of the British government in India, that it tolerates all religious opinions, and forms of worship, and protects those who profess them; as long as they conduct themselves in an orderly and peaceable manner.

2. If murder, robbery, or adultery be committed under the name of religion, the persons guilty of such actions may be prosecuted for civil crimes.—No sanction of religion can save the offender from the punishment due for his violation of the laws, and for his offence against humanity and social happiness.

* A rigid fast for some days.

"The principles asserted in the foregoing paragraphs is acknowledged by the Pundits."

3. Death is inflicted, and sanguinary rites are practised, by the Hindoos under the name of ancient custom, or of a religious duty.

I. Children are sacrificed by their parents to Gunga.

II. They are hung on trees in baskets and devoured by birds of prey.

III. Female infants among the Rajpoot Hindoos, are destroyed by starving.

IV. Men and women drown themselves in the Ganges, at the places reputed holy.

V. They devote themselves to death by falling under the wheels of the machine which carries their gods.*

VI. Widows are burned alive with their deceased husbands.

VII. Widows are buried alive with their deceased husbands.

VIII. Persons supposed to be dying, are immersed in the river.

IX. The inhuman practice of swinging with hooks passed through the integuments of the back, called Peet Phooron.

X. The practice of dancing with threads, canes, or bamboos passed through the sides, called the Parswoban.

XI. The passing spits or other instruments of iron through the tongue or forehead, called Zubba Phoaron.

XII. The falling from a height on sharp instruments, called Pat Bhanga.

XIII. The practice of swinging over a fire, called Ihool Sunyoss.

XIV. The practice of climbing naked a tree armed with horrid thorns† called Kanta Bhanga.

* This is practised chiefly at Juggernaut, at the Pooja of the Rut Jatra.
† The Khujoor tree.

And all the other ceremonies which are performed on the last five days of the month Chytra, under the denomination of the Chorruk Pooja, are often the occasion of death; and always tend to brutalize the minds both of actors and spectators.

To these if we add self-torture, which is practised in the most disgusting and unnatural form, some idea may be formed of the present effects of the Hindoo superstition.

4. None of these practices are sanctioned in the books, which the Hindoos account divine, except the three following; the Kamya Moron, or voluntary devotement; Sahamoron, or burning of widows; and the immersion of half the body of a dying person in the river. And these are not commanded. These actions are generally performed in consequence of vows, or in compliance with custom. But all vows are optional, and the committing murder in consequence of a vow, does not lessen the guilt of it. On the contrary, a vow to commit such an action, is a crime which deserves punishment. "This principle is conceded by the Pundits."

5. Most persons of erudition and influence among the Hindoos, reprobate the observance of cruel or painful rites not appointed by the Shasters.

When these persons have been asked, why they did not exert their influence to prevent such irregularities, they have always answered: "That they have no power; that the Hindoo rajahs formerly did interfere and punish those who were guilty of breaking the laws of the Shasters." They allege particularly, that in the Sahamoron, or burning of widows, "no influence of the Brahmins or of relations should be permitted, and that such influence when suspected is a subject for civil inquiry; that the woman should come of her own accord, and lay herself on the pile after it is kindled; that no bamboos or ropes should bind her down; and that if after ascending the pile her resolution should fail her, she should be [illegible]

Kidderpore bridge	1
Jeerat bridge	2
Near the hospital	1
Watson's Ghat	1
Bhobaneepore	2
Kalee Ghat	6
Tolley Gunge	2
Naktulla	1
Bydyabatee	1
Dhon-nagur	1
From Bydyabatee to Bassbareea.	
Chundun-nagur	3
Chinchura	2
Byshnub Ghat	2
Etal Ghat	2
Russapagli	1
Koot Ghat	2
Gurria	1
Bassdhuni	2
Dadpore and near it	3
From Barrypore to Buhipore.	
Jo nagur	2
Moosilpoore	1
Bishoopoor	3
Balia	1
Gunga Dwar	1
Gochurun Gat	2
Telia	1
From Seebpore to Baleee:	
Khooter Sær	1
Sulkea	3
Ghoosri Chokey Ghat	2
Balee	3
Seebpore	1
From Belee to Bydyabatee.	
Serampore	1
From Burahnagur to Chanok.	
Dukhineshwar	2
Agurpara	4
Saha Gunge	2
Bassbareea	2
Bhudreshwur	1
From Calcutta to Burahnugur.	
Soorer Bazar	2
Burah nugur	2
Kashipore	1
Chitpore	1
Areeadoha	3
Chanuk	1
Sookchur	1
Khurdoha and near it	2
From Chanok to Kachrapara.	
Eesuapore	2
Koomorhatta	2
Kachrapara	3
Bhatpara	1
Total (in six months)	116

The above report was made by persons of the Hindoo cast, deputed for that purpose. They were ten in number, and were stationed at different places during the whole period of the six months. They gave in their account monthly, specifying the name and place, so that every individual instance was subject to investigation immediately after its occurrence.

By an account taken in 1803, the number of men sacrificed during that year within thirty miles of Calcutta was two hundred and seventy-five.

3. In the foregoing report of six months in 1804, it will be perceived that no account was taken of burnings in a district to the west of Calcutta, nor further than twenty miles in some other directions; so that the whole number of burnings within thirty miles round Calcutta, must have been considerably greater than is here stated.

4. The average number (according to the above report) of women burning within thirty miles round Calcutta, is nearly twenty per month.

5. One of the above was a girl of eleven years of age. Instances sometimes occur of children of ten years old burning with their husbands.*

6. In November of last year two women, widows of one Brahmin, burnt themselves with his body at Barnagore, within two miles of Calcutta.

7. About the same time a woman burnt herself at Kalee Ghat, with the body of a man, who was not her husband. The man's name was Toteram Doss. The woman was a Joginee of Seebpore.

8. In the province of Orissa, now subject to the British government, it is a custom that when the wife of a man of rank burns, all his concubines must burn with her. In the event of their refusal, they are dragged forcibly to the place and pushed with bamboos into the flaming pit. It is usual there to dig a pit, instead of raising a pile. The truth of this fact (noticed by some writers) is attested by the Pundits now in the college of Fort William, natives of that province.

E.

Religious Mendicants.

The Hindoo Shasters commend a man if he retire from the world, and, devoting himself to solitude, or to pilgrimage, live on the spontaneous productions of the earth, or by mendicity. This principle,

* They often marry at the age of nine.

operating on an ignorant and superstitious people, has, in the revolution of ages, produced the consequence which might be expected. The whole of Hindostan swarms with lay beggars. In some districts there are armies of beggars. They consist, in general, of thieves and insolvent debtors; and are excessively ignorant, and notoriously debauched.

This begging system is felt as a public evil by the industrious part of the community, who, for fear of the despotic power and awful *curse* of this fraternity, dare not withhold their contributions.

These beggars, often coming into large towns *naked*, outrage decency, and seem to set Christian police at defiance.

The Pundits consider these mendicants as the public and licensed corrupters of the morals of the people; and they affirm that the suppression of the order would greatly contribute to the civil improvement of the natives of Hindostan.

F.

Different Hindoo Sects in Bengal.

The discrepancy of religious belief in the province of Bengal alone (which province has been accounted the strong hold of the Brahminical superstition,) will illustrate the general state of the other provinces of Hindostan.

In Bengal there are five classes of natives who are adverse to the Brahminical system; and who may be termed dissenters from the Hindoo practices and religion.

1. The followers of Chytunya of Nuddeea. This philosopher taught that there is no distinction of cast; a tenet which alone undermines the whole system of Hinduism.

2. The followers of Ram Doolal, who is now living at Ghosepara, near Sookhsagur. These are computed to be twenty thousand in number, and are composed of every denomination of Hindoos and Mus-

lmans. They profess a kind of deism. Of this ct some have already embraced the Christian faith.

3. A third great body were lately followers of hiveram Doss, Jugutanundu Katee. This man, who yet alive, was believed to be a partial incarnation f the Deity. They have addressed several letters) the protestant missionaries, and are ready to abıre idol-worship and other errors.

4. Another class of Hindoo sceptics is to be found t Lokephool in Jessore. Their representative at his time is Neelo, surnamed the Sophist. Some of hese have repeatedly visited the missionaries, and nvited them to go amongst them. They have reeived the Bible and other religious books in the Bengalee language, which they now teach in a school stablished for the instruction of children.

5. The fifth class, which is very numerous, proess respect for the opinions of a leader named Amoonee Sa, residing in Muhummud Shawi. They ıave lately sent two deputations to the Christian misionaries, requesting a conference with them on the loctrines of the gospel.

Now, "what forbids that these men should be bapized?" We do not offer them a religion, but the eople themselves, awake to their own concerns, ome to us and ask for it. What policy, what phiosophy is that, which forbids our granting their reuest? It must certainly have been an ignorance of ıcts which has so long kept alive amongst us the entiment, that religion is not to be *mentioned* to the atives.

That which prevents the sects abovementioned rom renouncing (even without our aid) all connecion with Hindoos or Mussulmen, is the want of preedent in the north of India of a community of native hristians, enjoying political consequence, as in the outh. The ignorance of the people is so great, that ıey doubt whether their civil liberties are equally ecure to them under the denomination of Christian,

The constant reference of some authors
is termed the ancient civilization of the H
gives currency to an opinion in Europe, that
tives of India are yet in an improved state of

It is probable that the Hindoos were once a
ed people, in the sense in which the ancie
deans and ancient Egyptians are said to ha
civilized. The result of the most accurate r
es on this subject, appears to be the followi

From the plains of Shinar, at the time of
persion, some tribes migrated towards the
India, and some towards the west to Egyp
others remained in Chaldea. At an early
we read of the "wisdom and learning of th
tians," and of the Chaldeans; and it is proba
the "wisdom and learning" of the Hindoos
same in degree at the same period of time.
mean while patriarchal tradition (which had
panied the different tribes at the beginning)
ed the mythology of all.

It may be presumed further, that the sys
the Hindoos would remain longer unalter
them, by reason of their remote and insulate

act they were How it happened, by the mere operation of natural causes, that Greece and Rome should have left Egypt and India so far behind, is yet to be accounted for; though the purpose of it in the designs of the Divine Providence, is very evident.

But now the wisdom of the east hath passed away with the wisdom of Egypt; and we might with equal justice attribute civilization to the present race of Egyptians, as to the present race of the Hindoos.

Historians have been at great pains to collect vestiges of the ancient civilization of the Hindoos; and with some success; for these vestiges are as manifest as those of the early civilization of Egypt or of Chaldea. Doctor Robertson says, that he prosecuted his laborious investigation with the view and hope, "that, if his account of the early civilization of India should be received as just and well established, it might have some influence upon the behaviour of the Europeans towards that people."* This was a humane motive of our celebrated historian. But as it is difficult for us to respect men merely for the civilization of their forefathers, a more useful deduction appears to be this; that since the Hindoos are proved on good evidence, to have been a civilized people in former days, we should endeavour to make them a civilized people again. Dr. Robertson seems to think that the Hindoos are even now "far advanced beyond the inhabitants of the two other quarters of the globe in improvement." Such a sentiment indeed is apt to force itself on the mind, from a mere investigation of books. But to a spectator in India, the improvement alluded to will appear to be very partial; and the *quality* of it is little understood in Europe.

It is true that the nativesexcel in the manual arts of their cast; and some of them, particularly those who are brought up amongst Europeans, acquire a

* Dissertation on India, page 336.

few ideas of civility and general knowledge. But the bulk of the common people, from Cape Comorin to Thibet, are not an *improved* people. Go into a village, within five miles of Calcutta, and you will find an ignorance of letters and of the world, an intellectual debility, a wretchedness of living, and a barbarism of appearance, which, by every account, (making allowance for our regular government and plentiful country) are not surpassed among the natives in the anterior of Africa or back settlements of America. On the principle of some late philosophers, that those men are most civilized, who approach nearest to the simplicity of nature, it might be expected perhaps that the Hindoos are a civilized people. But even this principle fails them. For an artificial and cruel superstition debases their minds, and holds them in a state of degradation, which to an European is scarcely credible.

There is one argument against the possibility of their being in a civilized state, which to the accurate investigators of the human mind in Europe, will appear conclusive. The cast of the multitude, that is, the Sooders, are held in abhorrence and contempt by the Brahmins. It is a crime to instruct them.—It is a crime for that unhappy race even to *hear* the words of instructions. The Sooder is considered by the Brahmins as an inferior species of being, even in a physical sense; intellectual incapacity is therefore expected and patiently *endured*, and the wretched Sooder is supposed, at the next transmigration of souls, to animate the body of a monkey or a jackall.

The philosopher of Geneva himself would not have contended for the civilization of the Sooders.

H.

Excessive Polygamy of the Koolin Brahmins.

The Brahmins in Bengal accuse individuals of their own order of a very singular violation of social propriety; and the disclosure of the fact will, proba

bly, place the character of the venerable Brahmin in a new light.

The Koolins, who are accounted the purest and the most sacred cast of the Brahmins, claim it as a privilege of their order, to marry an hundred wives. And they sometimes accomplish that number; it being accounted an honour by other Brahmins to unite their daughters to a Koolin Brahmin. The wives live commonly in their father's houses; and the Koolin Brahmin visits them all round, generally once a year; on which occasion, he receives a present from the father. The progeny is so unmerous in some instances, that a statement of the number (recorded in the registers of the cast) would scarcely obtain credit.

As in the case of human sacrifices at Saugor, and of the number of women who are annually burned near Calcutta, there was a disposition among many to discredit the fact; it may be proper to adduce a few names and places to establish the excessive polygamy of the Koolin Brahmins.

The *Ghautucks*, or registrars of the Koolin cast, state, that Rajeb Bonnergee, now of Calcutta, has forty wives; and that Rajchunder Bonnergee; also of Calcutta, has forty-two wives, and intends to marry more; that Ramraja Bonnergee of Bicrampore, aged thirty years, and Pooran Bonnergee, Rajkissore Chuttergee, and Roopram Mookergee, have each upwards of forty wives, and intend to marry more; that Birjoo Mookerges of Bicrampore, who died about five years ago, had ninety wives; that Pertah Bonnergee of Panchraw, near Burdwan, had seventy wives; that Ramhonny Mookergee of Jessore, who died about twelve years ago, had one hundred wives; and that Rogonaut Mookergee of Bale Gerrea, near Santipore, who died about four years ago, had upwards of one hundred wives.

The effects of this excessive polygamy are very *pernicious to society*; for it is a copious source of fe-

male prostitution. Some of these privileged characters make it a practice to marry, merely for the dowry of a wife; and she seldom sees her husband during his life, and dare not marry another after his death, she has strong temptations to an irregular conduct. This monopoly of women by the Koolin Brahmins is justly complained of by Brahmins of the other orders; and they have expressed a hope that it will be abolished by authority. They affirm that this (like many other reigning practices) is a direct violation of the law of the Shasters which does not allow more than four wives to a Brahmin.

I

Testimonies to the general character of the Hindoos.

As a doubt has been sometimes expressed regarding the real character of the Hindoos, and it has been supposed that their degeneracy only commenced in the last century, we shall adduce the testimony of three competent judges, who lived at different periods of time, and occupied different situations in life. The first is a king of Hindostan, who was well acquinted with the *higher* classes of the Hindoo; the second a city magistrate, who was conversant with the *lower* classes: and the third an author, well versed in their mythology, and intimately acquainted with their *learned* men. The concurring testimony of these witnesses will be received with more respect on this account, that the first evidence is that of a Mahomedan, the second of a modern philosopher, and the third of a Christian; and of these we shall add the testimony of a Brahmin himself.

1. In the Tuzuc Timuri, "containing maxims of Tamerlane the Great; derived from his own experience, for the future government of his conquests," there is the following mandate to his sons and statesmen:

"Know, my dear children, and elevated statesmen that the inhabitants of Hindostan and Bengal are

equally debilitated in their corporeal, and inert in their mental faculties. They are inexorable in temper, and at the same time so penurious and sordid in mind, that nothing can be obtained from them but by personal violence. It appears unquestionable to me that this people are under the displeasure of the Almighty, otherwise a prophet would have been appointed for them, to turn them away from the worship of idols, and fire and cows, and to direct them to the adoration of the true God. Regardless of honour and indecent in their dress, they sacrifice their lives for trifles (they give their souls for a farthing) and are indefatigable in unworthy pursuits; whilst improvident and imprudent, their ideas are confined and views circumscribed. Like those demons who, with a view to deceive, can assume the most specious appearances, so the native of Hindostan cultivates imposture, fraud and deception, and considers them to be meritorious accomplishments. Should any pesson entrust to him the care of his property, that person will soon become only the nominal possessor of it.

"The tendency of this my mandate to your statesmen, is, to preclude a confidence in their actions, or an adoption of their advice.* But should their assistence be necessary, employ them as the mechanical, and support them as the living instruments of labor." Asiatic Miscellany, vol. iii. p. 179.

2. The second testimony to the general character of the Hindoos shall be that of Mr. Holwell, who was a city magistrate of Calcutta about the middle of last century. Mr. Holwell calls himself a philosopher; and, as such, he is an admirer of the Hindoo mythology, and alleges that a Brahmin would be a perfect model of piety and purity, if he would only *attend* to the precepts of the Shasters.

* Marquis Cornwallis was never known, during his administration in India, to admit a native to his confidence. Under the administration of marquis Wellesley *there is a total* exclusion of native counsel.

"The Gentoos, in general, are as degenerate, crafty, superstitious, litigious and wicked a people as any race of beings in the known world, if not eminently more so, especially the common run of Brahmins; and we can truly aver, that during almost five years, that we presided in the judicial Cutcherry court of Calcutta, never any murder, or other atrocious crime, came before us but it was proved in the end that a Brahmin was at the bottom of it."†

3. At Benares, the fountain of Hindoo learning and religion, where capt. Wilford, author of the Essays on the Indian and Egyptian mythology, has long resided in the society of the Brahmins, a scene has been lately exhibited, which certainly has never had a parallel in any other *learned* society in the world.

The Pundit of capt. Wilford having, for a considerable time, been guilty of interpolating his books, and of fabricating new sentences in old works, to answer a particular purpose, was at length detected and publicly disgraced. As a last effort to save his character, "he brought *ten* Brahmins, not only as his compurgators but to swear by what is most sacred in their religion to the *genuineness* of the extracts."‡ Capt. Wilford would not permit the ceremonial of perjury to take place, and dismissed them from his presence with indignation.

Among what tribe of barbarians in America, or in the Pacific Ocean, could there be found so many of their principal men, in one place, who would come forth, and confirm a falsehood in the presence of their countrymen, by a solemn act of the country's religion, like these learned disciples of Brahma at Benares?

4. To the foregoing we shall add the testimony of a Brahmin himself, extracted from a paper, entitled "A Defence of the Hindoos."—"These ra-

† Bowell's Historical Events, p. 154.
‡ Asiat. Res. vol. viii. p. 28.

vages of Hindostan (from the repeated invasion of the Mussulmans) so disturbed the peace of the country, that the principle of its inhabitants were confounded, their learning degraded, and their customs entirely forgotten. Thus reduced, having no means of support, they were induced to practise the *vices* forbidden them; they would have become *savages*, or have been entirely rooted out, had not the glorious British nation established the standard of their government."

See Defence of the Hindoos against Mr. Newnham's College Essay; by Senkariah, a learned Brahmin at Madras. Madrass Gazette, 10th November, 1804.

K

Jewish scriptures at Cochin.

There is reason to believe that scriptural records, older than the apostolic, exist on the coast of Malabar. At Cochin there is a colony of Jews, who retain the tradition that they arrived in India soon after the Babylonian captivity. There are in that province two classes of Jews, the white and the black Jews. The black Jews are those who are supposed to have arrived at that early period. The white Jews emigrated from Europe in later ages. What seems to countenance the tradition of the black Jews is, that they have copies of those books of the Old Testament which were written previously to the captivity, but none of those whose dates are subsequent to that event.

Some years ago the president of Yale college, in America, an eminent archaiologist, addressed a letter to sir William Jones, on the subject of these manuscripts, proposing that an inquiry should be instituted by the Asiatic society; but sir William died before the letter arrived. His object was to obtain the whole of the fifth chapter of Genesis, and a collation of certain other passages in the Old Testament; and also to ascertain whether the MMS.

Cochin were written in the present Hebrew character, or in another oriental palæography.

In the year 1748, Mr. Romaine, the learned editor of Calasio's Hebrew Dictionary, was meditating a voyage to India, for the sole purpose of consulting these manuscripts.

The latest information respecting them is contained in a letter lately received from a learned missionary in the south of the peninsula, who had resided for some time in the vicinity of Cochin. He states, that he "had constantly been informed that the Jews at Cochin had these books only of the Old Testament which were written before the Babalonian captivity; and that thence it is generally believed by the Christians of the Deccan, that they had come to India soon after that event. He adds, that the MSS. were on a material resembling paper, in the form of a roll, and that the character had a strong resemblance to Hebrew, if not Hebrew."

By the inspection of these MSS. some light might be thrown on the controversy respecting (1.) the Hebrew and Samaritan letters; (2.) the antiquity of the vowel points; (3.) the scripture chronology; and (4.) the correctness of the European copies of the Old Testament. Dr. Kennicott complains of a practice among the western Jews of altering many copies to a conformity with some particular manuscript. He also accuses them of wilful corruption. Bishop Louth suspects them of leaving out words in certain places, to invalidate the argument of the Christians. But Jews in the east, remote from the learned controversy of Christians, would have no motive for such corruptions.

It is in contemplation of the author of this Memoir to visit Cochin, previously to his return from India, for the express purpose of investigating these [illegible]ient Jewish records; and also of examining the [illegible]s of Nestorian christians, who are said to [illegible]ess some MSS. in the Chaldiac character, of a [illegible] antiquity.

L.

Shanscrit Testimonies of Christ.

The learned Wilford, who has resided for many years at Benares, the fountain of Shanscrit literature, and has devoted himself entirely to researches into Hindoo mythology and oriental history, has just finished a work which will be received with much satisfaction by the public. It is a record of the testimonies contained in the Shanscrit writings of the truth of the Christian religion.

This work which is yet in manuscript, is now in circulation (January, 1805) with the members of the Asiatic Society, previously to its publication in the Asiatic Researches. It is entitled, "Salivahana; the son of the Jacshaca, or Carpenter; or introduction of the Christian religion into India; its progress and decline."

From these evidences it appears, that the prophecies of the Old Testament were recorded in the Shanscrit Puranas of India, as in the Sybilline books of Rome; that the rumour of the universal dominion of the Messiah had alarmed the emperors of the east as well as the emperors of Rome; and that holy men journeyed from the east, directed by a miraculous star, to see the heavenly child. It further appears, that many of the Shanscrit writings to which had been attributed a vast antiquity, were not only composed after the Christian æra, but contain particulars of the advent, birth, life, miracles, death resurrection, and ascension of our saviour.

To establish fully the authenticity of these important records, and to invite investigation, captain Wilford has deposited his authorities and vouchers in the library of the college of Fort-William; and among the archieves of the Asiatic Society.

At the conclusion of the work the learned author thus expressed himself; "I have written this account of the Christian religion with the [illegible]

of an historian; fully persuaded that our holy religion cannot possibly receive any additional lustre from it."

M.

Chinese Version of the Scriptures; and Chinese Literature.

1. The projected translation of the scriptures into the Chinese language in England; which we understand, has already obtained the most respectable patronage, is considered here as an undertaking, which will be attended with extreme difficulty, if it be not found altogether impracticable. Before any commencement be made, the subject ought certainly to be maturely considered, both in regard to the expense and the execution. The estimate is stated to be thirty thousand pounds sterling, and doubtless the expense of executing the work in the proposed form, *by types*, (or even by copperplate, which would be the cheapest and perhaps the only practicable mode in England,) is not over-rated at that sum.

2. But who is to translate the work? Dr. Montucci's dictionary, now in the press, must indeed be a valuable performance, (judging from the genuineness of the materials and the erudition of the compiler,) and it will be of considerable use to any translator whether in China or in England. But will the united labours of Dr. Montucci and Dr. Hager ever produce a chapter of the Bible which will be intelligible to a native of China? Without the aid of learned natives of the country to write their own language, or to hear it read by the translator, no work of this kind can be prosecuted with any confidence of its utility. This has been sufficiently proved to us in the versions in *other* oriential languages (much more simple than the Chinese) which have been undertaken at the college of Fort-William.—*Even* the Arabic Bible, which is now republishing in England, can never be useful as a popular work in

Arabia, it being composed in the classic, and not in the vernacular dialect of that county. For a similar reason the old Persian translation is of no use in Persia.

3. But even supposing a Chinese version of the Scriptures to have been executed in England, how is it to be printed? or in what form presented to the Chinese? Has it been seriously proposed to print it in a moveable type, and on English paper! It ought to be printed: not in the moveable type, nor in the stereo-type, but in the mode commonly used in China. The characters are by the Chinese engraved on a tablet of wood the size of the page, and the impression is thrown off, as by copperplates in England. At Canton, the dispatches from Pekin which arrive in the morning, are put into the hands of the engraver, and the newspaper is thrown off in the afternoon of the same day. We have Chinese artists now in Calcutta, who engrave on wood with neatness and accuracy; and who are competent to engrave the whole of the scriptures in the Chinese manner; and to print them on China paper, and in such a form, that the book shall appear to have been published in China.

If in this projected translation at home, the real object be *utility* to the Chinese people, by affording to them a faithful record of the revealed word of God in their vernacular tongue, we have no hesitation in affirming that that object will be attained with more certain advantage, by remitting one-fourth of the sum, which it has been proposed to embark in the undertaking in England, to the colle[illegible] Fort-William in Bengal: which institution, it [illegible] be observed, (independantly of this particular [illegible]ject, and considered merely as the fountain of C[illegible]tian knowledge to the oriental world,) is well ent[illegible] to the ample support of every Christian church [illegible] religious society in Europe.

4. Since the college report of literature, published in September last, (1804,) a commencement has been made in translating the scriptures in the Chinese language. The book of Genesis and the gospel of St. Matthew are in course of translation; and some chapters of each have already been printed off.

The translator is Johannas Lassar, a native of China, and professor of the Chinese langauge assisted by a Chinese moonshee. He was lately employed by the Portuguese government at Macao, in conducting a correspondence with the court at Pekin. Beingan Armenian Christian, he translates from the Armenian Bible.

It must be known to some of the learned in Europe, that the Armenian version of the scriptures is one of the most accurate extant. It is also remarkable for its antiquity; being among the first translations after the Septuagint; and is styled by the learned orientalists, Gollius and La Croze, the "queen of versions." Though the Armenian language have no affinity to the Hebrew, or to any other language in the world, it abounds in the oriental idiom; and this Bible is therefore considered by us as eminently useful in collating new versions in the Oriental tongues. The translators of the Armenian Bible (called the Interpreters) were famed for their piety and learning; their lives are recorded in Armenian history in the fifth century of our æra, and their translation is reverenced by their nation as an inspired work. From this Armenian original, our translator (who is ignorant of the Greek and Hebrew languages) is enabled to render a faithful version into the language of China.

We expect soon to be in possession of those portions of the scriptures which have been translated into the Chinese language by the Romish missionaries; and which are interspersed in their missals, and catechestical books. These specimens will be of use in the general collation of the text, and particularly

in translating proper names; since it would be improper to deviate unnecessarily from the expression already familiar in China.

The mode which has been adopted for editing the Chinese Bible, is the following:

Each verse is printed in English, in columns of one or two lines, from the top to the bottom of the page, and the Chinese version is printed in the usual manner, in a corresponding column. The English is introduced with a view to render the work a good class book for students in the Chinese language. The whole is translated in the Mandarine dialect; but wherever there appears a danger of the sense being misunderstood, there are marginal readings in the familiar dialects.

5. On the expediency of publishing the Scriptures in China, we shall offer a few observations.

It is the solemn duty of our imperial nation to diffuse Christian knowledge throughout the world at all times; but more particularly at those periods, when the providence of God shall point out to her the *means* of doing it, and at the same time, offer to her *advantage*, by the execution. To the east and west of peaceful Hindostan, there is a "shaking of the nations." This seems to be favorable not only to our own stability, but to the extension of our civilizing influence in Asia. The Wahabins to the west are extinguishing Mahometanism. And the enemies of the Tartar dynasty in China threaten the overthrow of that ancient government. After a slumber of many ages, that mighty empire seems to be on the eve of a terrible convulsion. The spirit of insurrection which broke forth about five years ago in the western provinces, is now diffusing itself towards the eastern parts of the empire; and a prophecy is spread abroad that the end of the Tartar dominion is at hand.

The Chinese are permitted by existing law, to choose what religion they please; the present emp[illegible]

and his court profess one faith, and the people another. They are a curious and inquisitive race, and would most certainly read any *new* book which should be put into their hands. "The press in China," says Mr. Barrow, is as free as in England, and the profession of printing open to every one. It was the press in Europe that opened a free access to the doctrines of that religion, which of all others, is best calculated for the promotion of individual happiness and public virtue."* The copies of the Bible would now be multiplied in China. If an individual (a prime mover of the revolutionary opinions in Europe) found means to send his "Rights of Man" to China, shall not our national zeal in the defence of truth and of social happiness urge us to diffuse among that people a code of nobler principles? There are no arguments against this measure of a benign philosophy and true philanthropy, but those which are contained in the books of Voltaire and Rousseau.

6. The British nation, though so intimately connected with China by commercial negociation, has no institution for instruction in the Chinese language at home or abroad. The consequences of such disadvantage, on our *influence*, our *character*, and our *commerce* at Canton, are well illustrated by an authentic historian, who had the best opportunities of obtaining information on the subject.‡

If it be possible any where to furnish to Europeans the means of regular instruction in the Chinese language, it may be expected at the college of Fort William in Bengal; our propinquity to China affording opportunities of obtaining a constant supply of teachers and books; and of maintaining a regular correspondence with its learned men. Our territories on the continent are contiguous to the Chinese frontier; and our islands are resorted to by the Chinese people.

* See Barrow's Travels, page 392. † Ibid. 396.

‡ John Barrow, esq. secretary to lord Macartney's Embassy. See his Travels in China, page 616. Mr. Barrow is the only writer from Kircher downwards who has illustrated China.

The French are at this time cultivating the Chinese language with great assiduity: and no doubt with a prospect of certain advantage. We have in India satisfactory evidence that they meditate an embassy to China, or a *descent* on Cochin China, as soon as peace in Europe shall give them opportunity.* "The French," says Mr. Barrow, "aware of the solid advantages that result from the knowledge of languages are at this time holding out every encouragement to the study of Chinese literature; obviously not without design. They know that the Chinese character is understood from the gulf of Siam to the Tartarian Sea, and over a very considerable part of the great Eastern Archipelago; and that the Cochin Chinese, with whom they have already firmly *rooted* themselves, use no other writing than the pure Chinese character, which is also the case with the Japanese. It is to be hoped therefore that the British nation will not neglect the means of being able to meet the French, if necessary, even on this ground.†

* During the short interval of the last peace, this expedition was talked of publickly at the Mauritius; and mentioned to the English there as a project of France, to which the British government could not possibly have an objection.

† Barrow's Travels in China, page 615.

THE

STAR IN THE EAST.

MATTHEW II. 2.

"For we have seen his Star in the East, and are come to worship him."

WHEN, in the fullness of time, the Son of God came down from heaven to take our nature upon him, many circumstances concurred to celebrate the event, and to render it an illustrious epoch in the history of the world. It pleased the divine wisdom that the manifestation of the Deity should be distinguished by a suitable glory: and this was done by the ministry of Angels, by the ministry of men, and by the ministry of Nature herself.

First, this was done by the ministry of *Angels;* for an Angel announced to the shepherds "the glad tidings of great joy which should be to all people;" and a multitude of the heavenly host sang Glory to God in the highest, on earth peace, good-will toward men."

Secondly, It was done by the ministry of *Men;* for illustrious persons, divinely directed, came from a far country, to offer gifts, and to do honor to the new born king.

Thirdly, It was done by the ministry of *Nature.* Nature herself was commanded to bear witness to the *presence of* the God of Nature. A star or Divine

light, pointed out significantly from heaven the spot upon earth where the Saviour was born.

Thus, I say, it pleased the divine wisdom, by an assemblage of heavenly testimonies, to glorify the incarnation of the Son of God.

All these testimonies were appropriate; but the *journey* of the *eastern sages* had in it a peculiar fitness, we can hardly imagine a more natural mode of honouring the event than this, that illustrious persons should proceed from a far country to visit the child which was born Saviour of the world. They came, as it were, in the name of the Gentiles, to acknowledge the heavenly gift, and to bear their testimony against that nation which rejected it. They came as the *representatives* of the whole heathen world; not only of the heathens in the east, but also of the heathens in the west, from whom *we* are descended. In the name of the whole world, lying "in darkness and in the shadow of death," they came inquiring for that light which they had heard, was to visit them in the fullness of time. "And the Star which they saw in the East went before them, till it came and stood over where the young child was. And when they were come into the house, they fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh;" and they departed into their own country.

Do you ask how the Star of Christ was understood in the east? Or why providence ordained that peculiar mode of intimation?

Christ was foretold in old prophecy, under the name of the "*Star* that should arise out of Jacob;" and the rise of the Star in Jacob was notified to the world, by the appearance of an actual star.

We learn from authentic Roman history, that there prevailed "in the east" a constant expectation, of a *prince*, who should arise out of Judea, and rule the *world*. That such an expectation did exist, has been

confirmed by the ancient writings of India. Whence then arose this extraordinary expectation, for it was found also in the Sybilline books of Rome?

The Jewish expectation of the Messiah had pervaded the east long before the period of his appearance. The Jews are called by their own prophet the "expecting people,"* (as it may be translated, and as some of the Jews of the east translate it) the "people looking for and expecting one to come." Wherever, then, the ten tribes were carried throughout the east, they carried with them their *expectation*. And they carried also the prophecies on which their expectation was founded. Now one of the clearest of these prophecies runs in these words: "There shall come a *Star* out of Jacob." And as in the whole dispensation concerning the Messiah, there is a wonderful fitness between the words of prophecy and the person spoken of, so it pleased the divine wisdom that the rise of the Star in Jacob should be announced to the world by the appearance of an actual Star (for by what other means could the great event be more significantly communicated to the remote parts of the earth?) and this actual Star, in itself a proper emblem of that "light which was to lighten the Gentiles," conducted them to him who was called in a figure the Star of Jacob, and the "glory of his people Israel;" and who hath said of himself, (Rev. xxii. 16) "I, Jesus, am the bright and morning Star."†

But again, why was the east thus honoured? Why was the east, and not the west, the scene of these transactions? The east was the scene of the first revelation of God. The fountains of inspiration were first opened in the east. And, after the flood, the first family of the new world was planted in the east; I mean the east in relation to Judea. Besides, millions of the human race inhabit that portion of the

*Is. xviii. 2. "The people meted out," in our translation.

† The Jews used to speak of their Messiah under the appellation of Bar Cocab, or "the Son of the Star;" and false Christs actually assumed that name.

globe. The chief population of the world is in these regions. And in the middle of *them* the Star of Christ first appeared. And, led by it, the wise men passed through many nations, tongues, and kindreds, before they arrived at Judea in the west; bearing tidings to the world that the Light was come, that the "Desire of all nations" was come. Even to Jerusalem herself they brought the first intimation that her long expected Messiah was come.

Now, my brethren, as the east was honoured in the first age, in thus pointing out the Messiah to the world; so now again, after a long interval of darkness, it is bearing witness to the truth of his religion; not indeed by the shining of a star; but by affording luminous evidence of the divine origin of the Christian faith. It affords evidence, not only of the general truth of its *history*, but of its peculiar *doctrines;* and not of its doctrines merely, but of the *divine power* of these doctrines in convincing the understandings and converting the hearts of men. And in this sense it is, that "we have seen "his Star in the East, and are come to worship him."

And when these evidences shall have been laid before you, you will see that the time is come for diffusing His religion throughout the world; you will "offer gifts" in His name for the promotion of the work; and you will offer up prayers in its behalf, "that God would be pleased to make his ways known, his saving health "unto all nations."

In this discourse, we propose to lay before you,

1st. Evidences of the general truth of the Christian religion, existing in the east.

2dly. Evidences of the divine power of that religion, exemplified in the east.

I. The general truth of the Christian religion is illustrated by certain evidences in the east. Of these we shall mention the following:

1. Ancient writings of India, containing particulars of the history of Christ.

2. Certain doctrines of the east, shadowing forth the peculiar doctrines of christianity, and manifestly derived from a common origin.

3. The state of the Jews in the east, confirming the truth of ancient prophecy.

4. The state of the Syrian Christians in the east, subsisting for many ages, a separate and distinct people, in the midst of the heathen world.

These subjects, however, we must notice very briefly.

1. Hindoo history illustrates the history of the gospel. There have lately been discovered in India certain Shanscrit writings containing testimonies of Christ. They relate to a prince who reigned about the period of the Christian era; and whose history, though mixed with fable, contains particulars which correspond, in a surprising manner, with the advent, birth, miracles, death and resurrection of our Saviour. The event mentioned in the words of the text, is exactly recorded; namely, That certain holy men, directed by a star, journeyed toward the west, where they beheld the incarnation of the Deity.*

These important records have been translated by a learned Orientalist,† and he has deposited the originals among the archives of the Asiatic society.—From these, and from other documents, he has compiled a work, entitled, "The History of the introduction of the Christian religion into India; its progress and decline;" and at the conclusion of the work he thus expresses himself: "I have written this account of christianity in India with the impartiality of an historian; fully persuaded that our holy religion cannot receive any additional lustre from it."

Thus far the history of the gospel.

2. We are now to notice certain doctrines of the east, shadowing forth the doctrines of christianity.

*This testimony of the Hindoo writer accords with that of Chalcidius, the ancient commentator on Plato, who adds, "That the infant Majesty being found, the wise men worshipped, and gave gifts suitable to so great a God."

†*Mr. Wilford.*

The peculiar doctrines of the Christian religion are so strongly represented in certain systems of the east, that we cannot doubt the source whence they have been derived. We find in them the doctrines of the Trinity, of the incarnation of the Deity, of the atonement for sin, and of the influence of the Divine Spirit.

First, The doctrine of the Trinity. The Hindoos believe in *one* God Brahma, the creator of all things: and yet they represent him as subsisting in *three* persons; and they worship one or other of these persons throughout every part of India. And what proves that they hold this doctrine distinctly, is, that their most ancient representation of the Deity is formed of one body and three faces. Nor are these representations confined to India alone; but they are to be found in other parts of the east.

Whence, then, my brethren, has been derived this idea of a *triune* God? If, as some allege, the doctrine of the Trinity among Christians be of recent origin, whence have the Hindoos derived it? When you shall have read all the volumes of philosophy on the subject, you will not have obtained a satisfactory answer to this question.

Secondly, The doctrine of the Incarnation of the Deity. The Hindoos believe that one of the persons in their Trinity, (and that, too, the second person,) was "manifested in the flesh." Hence their fables of the incarnations of Vishnoo, of which you may have heard. And this doctrine of the incarnation of the Deity, is found over almost the whole of Asia.

Whence, then, originated this idea, that "God should become man, and take our nature upon him?" The Hindoos do not consider that it was an angel merely that became man, but God himself. The incarnation of a God is a frequent theme of their discourse. We cannot doubt whence this peculiar *tenet of* religion has been derived. We must be-

lieve that all the fabulous incarnations of the eastern mythology are derived from the real incarnation of the Son of God, or from the prophecies which went before it.

Thirdly, The doctrine of atonement for sin, by the shedding of blood. To this day in Hindostan, the people bring the goat or kid to the temple; and the priest sheds the blood of the innocent victim.—Nor is this peculiar to Hindostan. Throughout the whole east, the doctrine of a sacrifice for sin seems to exist in one form or other.

How is it then, that some of you in this country say that there is no atonement? For, ever since "Abel offered unto God a more excellent sacrifice than Cain;" ever since Noah, the father of the new world, "offered burnt-offerings on the altar," sacrifices have been offered up in almost every nation; as if for a constant memorial before the world, that "without shedding of blood there is no remission of sin."

Fourthly, The doctrine of the influence of the *Spirit* of God. In the most ancient writings of the Hindoos, some of which have been lately published, it is asserted that the "divine spirit, or light of holy knowledge," influences the minds of men. And the man who is the subject of such influence is called the "man twice born." Many chapters are devoted to the duties, character and virtues of the "man twice born."

If, then, in the very systems of the heathen world this exalted idea should have a place, how much more might we expect to find it in the revelation of the true God!

We could illustrate other doctrines by similar analogies, did time permit. If these analogies were merely partial or accidental, they would be less important. But they are not casual; as every man who is versed in the holy scriptures and in oriental Mythology well knows. They are general and system-

nic. Was it ever alledged that the light of Nature could teach such doctrines as these? They are all contrary to the light of Nature.

These, my brethern, are doctrines which exist at this day, in the midst of the idolatry and moral corruption of the heathen world. Every where there appears to be a *counterfeit* of the true doctrine. The inhabitants have lost sight of the only true God, and they apply these doctrines to their false gods. For these doctrines are relics of the first faith of the earth. They are, as you see, the strong characters of God's primitive revelations to man, which neither the power of man, nor time itself, hath been able to destroy, but which have endured from age to age, like the works of nature, the moon and stars, which God hath created incorruptible.

3. Another circumstance, illustrating the truth of the Christian religion in the east, is the state of the *Jews*. The Jews are scattered over the whole face of the east, and the fulfilment of the *prophecies* concerning them is far more evident in these regions than it is here among Christian nations.

The last great punishment of the Jewish people was inflicted for their last great crime—their shedding the blood of the Son of God! And this instance of divine indignation has been exhibited to all nations and all nations seem to have been employed by the ordinance of God in inflicting the punishment.

By express prophecy the Jews were sentenced to become "the scorn and reproach of all people;" and a "proverb and by-word among all nations." Now, that their stubborn unbelief should be a reproach to them among Christian nations here in the west, is not so strange' that they should be a proverb and a by-word among those who had heard the prophecy concerning them, is not so remarkable. But to have seen them (as I have seen them) insulted and persecuted by the ignorant nations in the east; in the very *words* of the prophecy, trodden down of the heath-

en; trodden down by a people who never heard the name of Christ; and who, in fact, *punished the Jews, without knowing their crime:* this I say, hath appeared to me an awful completion of the divine sentence.

4. Another monument of the Christian religion in the east, is the state of the *Syrian Christians*, subsisting for many ages a separate and distant people, in the midst of the corruption and idolatry of the heathen world. They exist in the very midst of India, like the bush of Moses, burning and not consumed; surrounded by the enemies of their faith, and subject to their power, and yet not destroyed. There they exist, having the pure word of God in their hands, and speaking in their churches that same language which our Saviour himself spake in the streets of Jerusalem.

We may contemplate the history of this people existing so long in that dark region, as a type of the *inextinguishable Light* of Christ's religion: and in this sense it may be truly said, "We have seen his Star in the East."

The probable design of the Divine Providence, in preserving this people, appears to be this: That they should be a *seed* of the church in Asia: that they should be a special instrument for the conversion of the surrounding heathen, when God's appointed time is come; a people prepared for his service, as fellow-labourers with us; a people, in short, in the midst of Asia, to whom we can point as an evidence to the rest, of the truth and antiquity of the Christian faith.

And this shall suffice as to the testimonies of the general truth of christianity existing in the east.

II. We proposed, in the second branch of the discourse, to lay before you some evidences of the *Divine power* of the Christian religion exemplified in the east.

To say that christianity has been propagated in the east, *as* other religions have been propagated, is to say nothing. It is little to say that thousands have adopted the *name*, and that it pervades populous provinces. For three centuries past, the Romish church has diffused the *name* of christianity throughout the east; and this success demonstrates how practicable it is to "propagate our religion," (in the common sense of this expression,) throughout all nations of the world. Providence seems to have ordained this previous labour of the Romish church, to facilitate the preaching of the true gospel at the appointed time; for christianity is found even in its worst form to possess a moral and civilizing efficiency.

But it is in the east, as in the west—all are not Christians who are called Christians. "He is not a Christian, who is one outwardly; neither is that baptism which is outward in the flesh." The fact was, the Romish church preached Christianity in the east, *without the Bible*.

Let us now enquire what has been the consequence of sending the Bible to the east. It is nearly one hundred years since the Bible was sent to the Hindoos; but not by our country. This honor was given to the protestant churches of Denmark and Germany. It was sent to a certain nation in the south of India; for there are many nations in Hindostan. What then was the effect of giving them the Bible? It was the same as that which followed the giving the Bible to us, while we lay in almost Hindoo darkness, buried in the ignorance and superstition of the church of Rome. It gave light and knowledge; God blessed his own word to the conversion of the heart, and men began to worship him in sincerity and truth.

That province in India; which was blessed with the Bible, has since "seen a great Light." During nearly the whole of the last century, multitudes of

Hindoos (both heathens and Roman catholicks) became members of the protestant church, one generation after another; and amongst them there has ever been found, according to the records of the mission,* such a proportion of serious piety, as you might expect to find, when the gospel is preached with faithfulness and zeal.

During the whole of the last century, Providence favored them with a succession of holy and learned men, educated at the universities of Germany: among whom was the venerable Swartz, called the Apostle of the East; and others not much inferior to him; men whose names are scarcely known in this country, but who are as famous among the Hindoos, as Wickliffe and Luther are amongst us. The ministry of these good men was blessed in many provinces in the south of India, and the bounds of their churches are extending unto this day. The language of the country is called the *Tamul;* and the first translation of the Bible in that language, was made, as we said, about one hundred years ago. Like Wickliffe's Bible with us, it became the father of many versions, and, after a succession of improved editions, it is now considered by the Brahmins themselves (like Luther's Bible in German) as the classical standard of the Tamul tongue.

A Jubilee has lately been celebrated in India, in honor of the Gospel. In the month of July, 1806, a jubilee was observed by these Hindoo churches, in commemoration of the arrival of the two first protestant missionaries on the 9th of July, 1706. The year 1806, being the *hundredth* year (or the second fiftieth) since the gospel first visited their land, was to them "the year of jubilee." The happy occasion had been long anticipated, and was marked with demonstrations of joy and gladness.—The people, as we are informed, walked in proces-

*The records are published in upwards of 30 vols. thick 4to.

sion to their churches, carrying palms in their hands, and singing the 98th Psalm; and after offering up praises and thanksgivings to the Most High, they heard a sermon suitable to the day. The sermon at the jubilee of Tritchinopoly was preached by their aged minister, the Rev. Mr. Pohle, from these words: "Go ye therefore, and teach all nations; baptizing them in the name of the Father, and the Son, and of the Holy Ghost."*

These were the effects of sending the Bible to the east. Men were "brought to the knowledge of the truth;" and at the end of a hundred years, the natives kept the jubilee of the *Bible*.

Such, my brethren, was the light in the south of India. And now a light has sprung up in the north, of which you have heard. Our own country hath begun, though late, to dispense "the word of life." And although the time has been short, the success has been great. In the north, in the west, and in Ceylon, translations of the scriptures are going on in almost all the languages of oriental India.

Our own country hath at length assumed an interest in diffusing the gospel. "In the fulness of time," we trust, her different societies have come forth, as with one consent, to begin the work of evangelizing the east. "In the fulness of time," we trust, hath this country begun, by these instruments, to employ her great power, and her enlightened zeal, in extending the knowledge of the true God throughout the world.

We ought not to regret that the work is carried on by Christians of different denominations: for if they teach the religion of the Bible, their labour will be blessed. We have no contentions in India, like those in Britain, between protestants of different names. There they are all friends. The strife there is between light and darkness; between the true God and

*See accounts of the "Society for promoting Christian knowledge," just published.

an idol. So liberal and catholic is the Christian in Asia (while he looks over the map of the world, and can scarcely find where the isle of Britain lies) that he considers even the term "protestant," as being in a certain degree exclusive or sectarian. "The religion of the Bible," or "the religion of Christ," is the name by which he would describe his creed.—For when the idolater once abjures his own cast for the gospel, he considers the differences of protestants, (if he ever hears of them) as being very insignificant. Indeed he cannot well understand them. In the great revolution that takes place in his mind (if his conversion be real) he cannot contemplate these minute objects. We ought not then, I say, to regret that different classes of Christians are employed in the work. For the case is an exact parallel of that recorded in the gospel (Mark ix. 38:) "And John answering said, Master, we saw one casting out devils in thy name, and he followed not *us;* and we forbade him, because he followed not *us*. But Jesus said, "Forbid him not."

On my arrival from India, a few months ago, I learned that a controversy had engaged the attention of the public, for some time, on the question of sending missions to the east. In the future history of our country it will scarcely be believed, that in the present age an attempt should have been made to prevent the diffusion of the blessed principles of the Christian religion. It will not be believed that an attempt should have been made to prove by argument, that it was wrong to make known the revelation of the true God to our fellow-men; or if, in some instances, it might be permitted (as in the case of *remote* nations) that we ought not to instruct *that* people who were affirmed to be the *most* superstitious, and the *most* prejudiced; and who were *our own* subjects. We scarcely believe ourselves that, twenty years ago, an attempt was made to defend *the traffic in slaves*, and that books were written

show that it was humane in its character, just in principle, and honorable to our nation. The discussion, therefore that has taken place on the civilization of the east, has been of important use. Men in general were not informed. The scene of action was remote, and the subject was new in almost all its relations. Even to some of those persons who had been in India, the subject was new. Just as in this country, if you were to ask certain persons whether they had any acquaintance with the *religious* world, they would say they had never heard there was such a world; so some from India intuided an opinion concerning the "inveterate prejudices" of certain tribes in the east, who scarcely new the geography of the country where they lived; what their religion was, or whether they had any religion at all. They had seen no Star in the East; they had heard of a jubilee for the Bible. Like the spies of Israel who brought back "an evil report" from Canaan, they reported that India was no "land of promise" for the gospel; that the land was *barren*, and the men were *Anakins*. But the faithful Swartz gave another testimony.—He affirmed that it is "exceeding good land;" and "his record is true." He who was best qualified to give an opinion on the subject, who preached among the Hindoos for nearly fifty years, founded churches among them in different provinces, established schools for their children, disseminated religious tracts in their own tongue, and intimately knew their language, manners, prejudices, and superstition; he who restored the Christian character, to respect, after it had fallen into contempt: who was selected by the natives as an arbiter of their differences with the English, and whom both Hindoos and English loved and feared in his life, and honoured in his death;*

* At the funeral of Mr. Swartz the Hindoo Rajah of Tanjore came to do *honour* to his memory in the presence of his Braminical court. He covered the body with a gold cloth, and shed a flood of tears. He afterwards composed an epitaph, for him whom he called "his father and his friend" and caused it to be inscribed on the stone which covers Swartz's grave, in one of the Christian tombs of Tanjore.

this good man, I say, differed in opinion with some, who have lately ventured to give a judgment in this matter: he affirmed that it was England's duty to make known the revelation of the true God to her Indian subjects.

In the mean time, while men hold different opinions on the subject here, the great work goes on in the east. The Christians there will probably never hear of our dissensions; nor, if they should hear of them, would they be much interested about them.—And on this point I judge it right to notice a very singular mistake, which appears to have existed on both sides of the question. It seems to have been understood that we have in our power to prevent the progress of christianity in India, if we wish to do so; if such a measure should be recommended by what is called "a wise policy." But we have no power to prevent the extension of the Christian religion in India. We have it in our power, indeed, greatly to promote it, but we have no power to destroy it. It would be as easy to extinguish christianity in Great-Britain as in India. There are thousands of Christians in India—hundreds of thousands of Christians. And while we are contending here, whether it be a proper thing to convert the Hindoos, they will go on extending the bounds of their churches, keeping their jubilees, and enjoying the blessings of the gospel, regardless of our opinion or authority.

The English also have pronounced a noble and affecting encomium on the character of this estimable missionary.

The honourable the East-India Company have sent out to Madras a monument of marble to be erected in the church of St. Mary, at that place, to the memory of the Rev. Mr. Swartz, inscribed with a suitable epitaph; and they announced it, in their general letter, dated 29th of October, 1806, "As a testimony of the deep sense they entertained of his transcendant merit, of his unwearied labours in the cause of religion and piety, and of his public services at Tanjore, where the influence of his name and character was, for a long course of years, productive of important benefits to the company." The honourable court further adds, "On no subject has the court of directors been more unanimous than in their anxious desire to perpetuate the memory of this eminent person, and to excite in others an emulation of his great example." They direct finally, "that translations shall be made of the epitaph into the country languages, *and published at Madras*, and that the native inhabitants shall be encouraged to *view the monument.*"

The dispute in this country, relative to the efficiency of preaching the faith of Christ to the heathen world, is not unlike the dispute of the Jewish doctors in the gospel, concerning our Saviour's power "to forgive sins." We read that our Lord had healed a woman, who was a sinner. And he said unto her, "Daughter, thy sins are forgiven; thy faith hath saved thee; go in peace." Then began the Pharisees to say within themselves, "Who is this that forgiveth sins also?" But she felt in herself that she was healed, and leaving the doctors to dispute whether "her faith could save her or not," she departed in peace and joy.

So, while we are disputing here, whether the faith of Christ can save the heathens, the gospel hath gone forth "for the healing of the nations." A congregation of Hindoos will assemble on the morning of the Sabbath, under the shade of a Banian tree, not one of whom perhaps, ever heard of Great Britain by name. There the Holy Bible is opened; the word of Christ is preached with eloquence and zeal; the affections are excited; the voice of prayer and praise is lifted up; and He who hath promised his presence "when two or three are gathered together in his name, is there in the midst of them to bless them, according to his word." These scenes I myself have witnessed; and it is in this sense in particular I can say, "We have seen his Star in the East, and are come to worship him."

Thus far we have spoken of the success of the gospel in Asia, by means of European preachers. But we shall now exhibit to you evidence from another source, from a new and unexpected quarter. We are now to declare what has been done, independently of *our* exertions, and in regions where we have no laborers, and no access. And this I do to [illegible]t whether we assist in the work or not, [illegible]ill that it should begin. You have in[illegible]templating the Light in India. We

are now to announce to you, that a Light hath appeared in Arabia, and dawned as it were, on the temples of Mecca itself.

Two Mahometans of Arabia, persons of consideration in their own country, have been lately converted to the Christian faith. One of them has already suffered martyrdom, and the other is now engaged in translating the scriptures, and in concerting plans for the conversion of his countrymen. The name of the martyr was Abdallah; and the name of the other, who is now translating the scriptures, is Sabat; or, as he is called since his Christian baptism, Nathaniel Sabat. Sabat resided in my house some time before I left India, and I had from his own mouth the chief part of the account which I now give to you. Some particulars I had from others. His conversion took place after the martyrdom of Abdallah, "to whose death he was consenting;" and he related the circumstances to me with many tears.

Abdallah and Sabat were intimate friends, and being young men of family in Arabia, they agreed to travel together, and to visit foreign countries. They were both zealous Mahometans. Sabat is son of Ibrahim Sabat, a noble family of the line of Beni-Sabat, who trace their pedigree to Mahomet. The two friends left Arabia, after paying their adorations at the tomb of their prophet at Mecca, and travelled through Persia, and thence to Cabul. Abdallah was appointed to an office of state under Zemaun Shah, king of Cabul; and Sabat left him there, and proceeded on a tour through Tartary.

While Abdallah remained at Cabul, he was converted to the Christian faith by the perusal of a Bible, (as it was supposed,) belonging to a Christian from Armenia, then residing at Cabul.* In the Mahometan states, it is death for a man of rank to become a Christian. Abdallah endeavoured for a

* *The Armenian Christians in Persia have among them a few copies of the Arabic Bible.*

time to conceal his conversion, but finding it no longer possible, he determined to flee to some of the Christian churches near the Caspian Sea. He accordingly left Cabul in disguise, and had gained the great city of Bochara, in Tartary, when he was met in the streets of that city by his friend Sabat, who immediately recognised him. Sabat had heard of his conversion and flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himself at the feet of Sabat. He confessed that he was a Christian, and implored him, by the sacred tie of their former friendship, to let him escape with his life. "But, sir," said Sabat, when relating the story himself, "*I had no pity.* I caused my servants to seize him, and I delivered him up to Morad Shah, king of Bochara. He was sentenced to die, and a herald went through the city of Bohara, announcing the time of his execution.—An immense multitude attended, and the chief men of the city. I also went and stood near to Abdallah, He was offered his life, if he would abjure Christ; the executioner standing by him with his sword in his hand. 'No,' said he, (as if the proposition was impossible to be complied with) 'I cannot abjure Christ.' Then one of his hands was cut of at the wrist. He stood firm, his arm hanging by his side with but little motion. A physician, by desire of the king, offered to heal the wound, if he would recant. He made no answer, but looked up stedfastly towards heaven, like Stephen, the first martyr, his eyes streaming with tears. He did not look with anger towards *me*. He looked at me, but it was benignly, and with the countenance of forgiveness. His other hand was then cut off. "But, sir," said Sabat, in his imperfect English, "he never *changed*, he never *changed*. And when he bowed his head to receive the blow of death, all Bochara seemed to say, 'what *new* thing is this?' "

Sabat had indulged the hope that Abdallah would have recanted when he was offered his life; but when he saw that his friend was dead, he resigned himself to grief and remorse. He travelled from place to place, seeking rest, and finding none. At last he thought that he would visit India. He accordingly came to Madras about five years ago. Soon after his arrival, he was appointed by the English government a Mufti, or expounder of Mahometan law; his great learning, and respectable station in his own country, rendering him eminently qualified for that office. And now the period of his own conversion drew near. While he was at Visagapatam, in the northern Circars, exercising his professional duties, Providence brought in his way a New Testament in Arabic.* He read it with deep thought, the Koran lying before him. He compared them together, and at length the truth of the word of God fell on his mind, as he expressed it, like a flood of light. Soon afterwards he proceeded to Madras, a journey of 300 miles, to seek Christian baptism; and having made a public confession of his faith, he was baptized by the rev. Dr. Kerr, in the English church at that place, by the name of Nathaniel, in the twenty-seventh year of his age.

Being now desirous to devote his future life to the glory of God, he resigned his secular employ, and came by invitation to Bengal, where he is now engaged in translating the scriptures into the Persian language. This work hath not hitherto been executed, for want of a translator of sufficient ability. The Persian is an important language in the east, being the general language of western Asia, particularly among the higher classes, and is understood from Calcutta to Damascus. But the great work which occupies the attention of this noble Arabian, is the promulgation of the Gospel among his own country-

* One of those copies was sent to India by the "Society for promoting Christian knowledge."

men; and from the present fluctuations of religious opinion in Arabia, he is sanguine in his hopes of success. His first work is entitled, (Neama Besharatin lil Arabi,) "*Happy News for Arabia;*" written in the Nabotte, or common dialect of the country. It contains an elegant and argumentative elusidation of the truth of the gospel, with copious authorities admitted by the Mahometans themselves, and particularly by the Wahabians. And prefixed to it, is an account of the conversion of the author, and an appeal to the members of his well-known family in Arabia, for the truth of the facts.*

The following circumstance in the history of Sabat ought not to have been omitted. When his family in Arabia had heard that he had followed the example of Abdallah, and become a Christian, they dispatched his brother to India, (a voyage of two months,) to assassinate him. While Sabat was sitting in his house at Visagapatam, his brother presented himself in the disguise of a faqueer, or beggar, having a dagger concealed under his mantle. He rush on Sabat and wounded him. But Sabat seized his arm, and his servants came to his assistance. He then recognized his brother. The assassin would have become the victim of public justice, but Sabat interceded for his brother, and sent him home in peace, with letters and presents to his mother's house in Arabia.

And these, my brethren, are the instances I wished to lay before you, of the divine power of the Christian religion recently exemplified in the east.

* Sabat is now at Dinapore, in Bengal, with the rev. Mr. Martyn, Fellow of St. John's college, Cambridge, chaplain to the East-India company, who is well qualified, by his knowledge of the Arabic and Persian languages, to superintend his labors. Mizra Fitrut, another celebrated Persian scholar, who visited England some years ago, is engaged as the coadjutor of Sabat in his translations. Mr. Martyn himself is translating the scriptures into the Hindostanee language. Sabat, soon after his arrival in Bengal visited the Baptist missionaries at Serampore, and remained there for two months and a half, that is, from August to October, 1807. Ever since that period he has been at Dinapore. Mr. Martyn, in his letters, speaks of his friend Sabat in terms of affection and admiration. Sabat accounted himself, at one time, the best mathematician and logician in Arabia. Mr. Martyn was senior Wrangler in mathematics at Cambridge, in the year 1801.

The conversions of Abdallah and Sabat seem to have been as evidently produced by the spirit of God, as any conversion in the primitive church. Other instances have occurred in Arabia of a similar kind, and on the very borders of Palestine itself. These are like the solitary notices which in other nations, have announced the approach of general illumination.—John Huss, and Jerome of Prague, were not, perhaps, more talked of in Europe, than Abdallah and Sabat are at this day, in Bochara and Arabia.

What conclusion, then, shall we draw from these facts? It is this: that the time for diffusing our religion in the east is come. We shall notice some other particulars which encourage us to think that the time is come.

1. The minds of good men seem every where to be impressed with the duty of making the attempt. Nearly fifteen years have elapsed since it began, and their ardor is not abated. On the contrary, they gather strength as they proceed; new instruments are found, and liberal contributions are made by the people. Indeed the consciences of men seem to bear witness that the work is of God.

The rapid success of this undertaking must appear almost incredible to those who are not acquainted with the fact. Translations of the scriptures are carried on, not only in the languages of India, Persia, and Arabia, but in those also of Burmah and China. Mount Caucasus, in the interior of Asia, is another centre of translation for the east, particularly for the numerous nations of the Tartar race. The scriptures are preparing for the Malayan isles, and for the isles of the Pacific Sea. The great continent of Africa has become the scene of different missions and translations. North and south America are sending forth the scriptures. They are sent to the uttermost parts of the earth. They have been sent to Greenland, Labrador, and Ana-

tral Asia. We might almost say, "There is no speech nor language where their voice is not heard."

And a second cause of the diffusion of the truth, is not confined to Europe. It is found among good men of every Christian nation. Perhaps on this day prayers are offered up in behalf of the work, in Europe, Asia, Africa, and America. We are encouraged, then, to believe, that the time is come, in the first place, by the concern of *good men*. When I say good men, I mean religious and devout men, whose minds are not entirely occupied with the politics and affairs of this world, but who are "looking for the consolation of Israel," as it is expressed in these words, "Thy kingdom come."

2. Another circumstance indicating that the time is at hand, is the general contemplation of the *prophecies*. The prophecies of scriptures are at this time pondered as seriously in Asia as in Europe. Even the Jews in the east begin to study the oracles of the prophet Isaiah. And, what is more important, the prophecies begin to be published among heathen nations, and we may expect that every nation will soon be able to read the divine decree concerning itself.

3. The holy scriptures are translating into various languages.

When the gospel was first to be preached to all nations, it was necessary to give a diversity of *tongues*, a *tongue* for each *nation*, and this was done by the Divine power. But in this second promulgation, as it were, of the gospel, the work will probably be carried on by a diversity of translations, a diversity of scriptures; a translation for each nation. Instead of the gift of tongues, God, by his providence, is giving to mankind a gift of scriptures.

4. Another circumstance, which seems to testify that this work is of God, is the commotion in the *bands* of infidelity *against* it. "Herod is troubled,

and all Jerusalem with him." A spirit hath issued from the mouth of infidelity, which rageth against Him whose Star appeared in the East, and would destroy the work in its infancy. It rageth not against the Romish church in the east, though that be Christian; nor against the Armenian church in the east, though that be Christian; nor against the Greek church in the east, though that be Christian; but it rageth against the religion of the New Testament, that vital religion which aims at the conversion of the hearts of men.

Our Saviour hath said, "The gospel shall be published among all nations." But these resist the Divine word, and say it cannot be published in all nations. Our Lord hath said, "Go ye unto all the world, and preach the gospel to every creature." But these allege the gospel cannot be preached to every creature, for that "the bond of superstition is too strong, or that the influence of christianity is too weak."

These are unguarded words, and ought not to be heard in a Christian country. These are presumptuous words, arraigning the dispensation of the most high. Such words as these were once spoken by the philosophers of Greece and Rome, but the gospel prevailed, and first erected its dominion among *them*. In process of time the barbarous nations of Europe yielded to its sway, of which we are evidences at this day. And the nations of Asia will yield to the same power, and the truth will prevail, and the gospel shall be preached over the whole world.

5. The last circumstance which we shall mention, as indicating that the period is come for diffusing the light of revelation, is the *revolution of nations*, and "the signs of the times."

Men of serious minds, who are erudite in holy scripture, and in the history of the world, look forward to great events. They judge of the future

from the past. They have *seen* great events; events which, twenty years ago, would have appeared as incredible as the *conversion of the whole world to christianity.*

At no former period have the judgments of heaven been so evidently directed against the nations which are called Christian, as at this day. It is manifest that God hath a controversy with his people, whatever be the cause. The heathen world enjoys a comparitive tranquillity. But Christian nations are visited in quick succession by his awful judgments. What, then, is the cause of the judgments of God on his Christian people?

If we believe the declarations of God, in his holy word, we shall ascribe the judgment of Christian nations, at this day, to their rejecting, so generally the testimony of Christ. That nation which first "denied his name before men," was first given up to suffer terrible judgments itself, and is now permitted to become the instrument of inflicting judgments on others. And this is agreeable to the ordinary course of God's just and retributive providence. That kingdom which first seduced others by its infidelity, is now become the instrument of their punishment. The same retributive providence is "making inquisition for the blood of the saints." The massacres, fires, and enathemas of a former day, filled the minds of men with dismay. *We* forget these scenes, but all things are present with God. And as a nation cannot be punished as a nation in the next world for its iniquity, it must be punished in this world; and its "sins will be visited to the third and fourth generations." For a long time, (as men count time,) God kept silence; but the day of retribution is come at last, and the seats of the inquisition must be purged with blood.

From the fury of these desolating judgments we have hitherto been preserved. "Righteousness exalteth a nation." (Prov. xvi. 24.) It would appear

as if God would thus do honor to a church holding pure doctrine, and to a state united with that church which hath defended the true faith, amidst the superstitions and corruptions which have so long reigned in the Christian world. Latterly, indeed, it should seem as if God had selected this nation, as formerly his chosen people of Israel, to preserve among men a knowledge of the true religion; for we have been called to stand up, as it were, "between the living and the dead," in defence of Christian principles. And although it be true that we have fought rather for our country, than for our religion, yet it is also true that religion is, in present circumstances, identified, in a certain degree, with the existence of our country. And we trust, that it is in the purpose of Providence by saving the one, to save the other also.

Let this nation, then, weigh well what it is, in God's moral administration of the world, which saves *her* at this period. Let her beware of infidelity, and of that moral *taint* which ever accompanies it. It is true that many of our chief men begin to "laugh at vice," like Voltaire! Let us recal to view the experience of France. We beheld infidelity gradually infecting that nation, even as poison passeth through the human frame, till the whole body of the great was saturated. Then was their iniquity full, and God's judgment began. Now, though it be true that the faith of our church is pure, that "she holdeth the head," that she is founded on the Prophets, Evangelists, and Apostles; though it be true that there is in the midst of her a large body of righteous persons, men possessing sound learning, enlightened zeal, and pure charity; men who are called by our Saviour "the light of the world," and "the salt of the earth;" yet it is equally certain that the greater part of her members are not of that description. It is certain that the *spot* of moral disease *begins to be* visible at a distance. And we know

not but that the true state of the nation may be this, that there is just "salt" enough, (to use the figure of the gospel,) to preserve the body from corruption.

Let us then weigh well what it is which, in the present circumstances of the world, saves this nation. If it be the divine pleasure to save us, while other nations are destroyed, it cannot be on account of the *greatness of our empire*, or of our *dominion by sea*, or of our *extended commerce*. For why should the moral governor of the world respect such circumstances as *these?* But if we are spared, it will be, we believe, on account of our maintaining the pure religion of Christ as the religion of our land, and of our promoting the knowledge of that religion, and of the blessed principles which accompany it, throughout the rest of the world. This may be a consideration worthy of the divine regard. And this, though it be no pledge of our duration, is the chief assurance of our perpetuity. On this chiefly, (viz. our being an instrument of good to the world,) must depend our hope of surviving the shocks and convulsions which are now overwhelming the other nations of Europe.

Let us now recapitulate the evidence noticed in this discourse, which encourage us to believe that the time is come for disseminating the knowledge of christianty in the heathen world.

1. The facility with which christianity is propagated generally in Asia, wherever the attempt has been made.

2. The peculiar success that has attended our own endeavours to promote the religion of the Bible.

3. The conversion of illustrious persons in Asia, by means of the Bible alone.

4. The translation of the Bible into almost all the languages of Asia; promising, as it were, a second promulgation of christianty to the east.

5. The general contemplation of the prophecies Europe and Asia.

6. The general commotion among the bands of infidelity, who are hostile to the design, both in Europe and Asia.

7. The consent of good men, in all Christian nations, to promote the design. And,

8. The preservation of our own country, to carry on the work, amidst the ruin or infidelity of other nations.

Behold, then, my brethren, the great undertaking for the promotion of which you are now assembled. If it were in the power of this asssembly to diffuse the blessings of religion over the whole world, would it not be done? Would not all nations be blessed? You perceive that some take a lively interest in this subject while others are less concerned. What is the reason of this difference? It is this: every man; who hath felt the influence of religion on his own heart, will desire to extend the blessing to the rest of mankind; and no one who hath lived without a concern about religion, will be solicitous to communicate to others a gift which he values not himself. At the same time, perhaps, he is not willing to be thought hostile to the work. But there is no *neutrality* here. "He that is not with Christ," in maintaining his kingdom on earth, "is against Him." And so it appeareth to 'God, who searcheth the heart." Every one of us is now acting a part in regard to this matter, for which he must give an account hereafter. There is no one, however peculiar he may reckon his situation or circumstances, who is exempted from this responsibility. For this is the criterion of obedience in the sight of God, even our conduct in receiving or rejecting the "record which God hath given to his Son." And no man "receiveth this record," in sincerity and truth, who will not desire to make it known to others. You have heard of the conversion of Mahometans and Hindoos. Yes, our Lord h[illegible] *said, "Many shall come* from the east and fro[illegible] *west, and shall sit* down with Abraham, and

and Jacob, in the kingdom of Heaven: but the children of the kingdom shall be cast out."

Begin, then, at this time, the solemn inquiry, not merely into the general truth of Christ's religion, but into its divine and converting power. You observe that in this discourse I have distinguished between the *name* of christianity and the *thing*. For it seems there are some who have departed from the ancient principles of our reformation, who admit the *existence* of the spirit of God, but deny his *influence*; who agree not with the apostle Paul, that the "gospel cometh to some in *word* only," and to others "in *power*, and in the holy ghost, and in much assurance" and who seem to forget what our Saviour hath said of the "*broad* road" and the "*narrow* way." Begin, then, the important inquiry; for "the time is short" and this question will soon be brought to issue before an assembled world. In the mean time I shall offer to you my testimony on this subject.

The operation of the grace of God, in "renewing a right spirit within us," (Ps. li.) is a doctrine professed by the whole faithful church of Christ militant here on earth. The great author of our religion hath himself delivered the doctrine, in the most solemn manner to the world. "Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God." *Verily, verily:* it is an undoubted truth, an unchangeable principle of the heavenly dispensation, that, except a man be renewed in mind by the Spirit of God, he shall not have power even to *see* or behold the kingdom of God. What, though many in our day deny this doctrine? A whole nation denied a doctrine, greater, if possible, than this. The very name and religion of Christ have been denied in our time. But if our Saviour hath declared any one doctrine of the gospel more clearly than another, it is this of a spiritual conversion; and the demonstation of its truth is founded in all lands

·e his gospel is known.* Christians, differing most every thing else, agree in this. Differing ıguage, custom, colour and in country; differing ırms of worship and church government, in ex- ıl rites and in internal order; they yet agree in doctrine of a change of heart, through faith in st; for this hath been the grand characteristic of st's religion among all nations tongues and kin- s where the gospel hath been preached, through ges down to this day. This is, in fact, that which ıguishes the religion of God, in Asia, from the ions of *men*. In every part of the earth where 'self have been, this doctrine is proclaimed, as ıope of the sinner, and the glory of the Saviour. again, in every place it is oppposed, in a great- r less degree, by the same evil passions of the an heart. In rude nations, the same arguments ırought against it, in substance, which are used in a learned country. Among ignorant nations, m of reproach is attached to serious piety, even is here among a refined people; *thereby prov-* what our Lord hath taught, That the superior ness inculcated by his gospel would not be eable to all men; and that some "would revile speak evil of his disciples, for righteousness' ;" *thereby proving* what the Apostle Paul hath ht, That "the cross of Christ is an offence" to ıatural pride of the human heart; that "the car- ıind is enmity against God;" and that the "natu- ıan receiveth not the things of the spirit of God, use they are spiritually discerned."

e late learned and judicious Paley has given his dying testimony to the f this doctrine. (See his sermons, p. 119.) A change so entire, so deep, ortant as this, I do allow to be a conversion; (he had said before, "there e a revolution of principle: there must be a revolution within;") and no ıo is in the situation above described, can be saved without undergoing it; must necessarily both be sensible of it at the time, and remember it all his erwards. It is too momentous an event ever to be forgot. A man as easily forget his escape from shipwreck. Whether it was sudden, or r it was gradual, if it was effected (and the fruits will prove that,) it was conversion; and every such person may justly both believe, and say it f, that he was converted at a particular assignable time."

here speaks the language of the true church of Christ, in all ages and

THE

LIGHT OF THE WORLD.

MATTHEW V. 14.

Ye are the Light of the World.

"IN the beginning was the word and the word was with God, and the word was God," John i, 1. "And the word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only-begotten of the father, full of grace and truth," John i, 14. And the word, being "manifest in the flesh, was justified in the spirit, seen of angels" in this humble state "preached unto the Gentiles, believed on in the world, received up into glory," 1 Tim. iii. 16.

This, my brethren, is the sum of that divine record, which is to give light to the world.

Christ is the fountain of light. "I am the light of the world," saith the Eternal Word. When therefore he saith, "Ye are the light of the world," he means not that ye are that light, but are to "to bear witness of that light," John i, 18. Ye are merely instruments of the light (like the greater and lesser lights in the firmament of heaven) to reflect and diffuse it throughout the world.

Christ is the fountain of light, that is, of spiritual light. For, as the light of reason was conferred on the first man Adam, and is natural to all men; so the *Light* of *Life* cometh by the second Adam, who is "a quickening spirit, the Lord from heaven." "He that followeth me," saith Christ, "shall have the light of life;" *John* viii, 12.

than light." Thus St. Paul himself disbelieved once, and proceeded to Damascus, having his heart filled with enmity against this heavenly doctrine. But behold, "he saw in the way a light from heaven, above the brightness of the sun, shining round about him:" yet this external light was but a faint emblem of that ILLUMINATION, which was imparted to his soul, and which our Saviour calleth "the light of life."

My brethren, unless a man have the light of life, he cannot see the kingdom of God. For, though there be no external miracle, like that in the case of the apostle, to accompany it; yet the *internal* miracle subsists, in all its truth and reality; and is manifested at this day in the same kind of vigor and efficacy, as in the first days of the gospel. For, as the first Christians and the Christians of this age are to be partakers of the same glory in heaven, so it is necessary that they acquire the same *meekness* for that inheritance, and become subjects of the same conversion of heart here on earth.

I would record this doctrine of the divine illumination in the very threshold of our discourse; for it is of importance that its truth be made manifest to ourselves before it be preached to the heathen world. But it will be useful to prosecute the argument further.

It is common to arraign that ancient people, the Jews, for their unbelief: and we are wont to view their hardness of heart with a kind of horror. But, in regard to the doctrine alluded to, Jews and nominal Christians are in the same condemnation. The Jews received the words of scripture as we do: but they rejected the spiritual light. "When they read the Old Testament," saith the apostle, "the veil is upon their hearts unto this day;" they perceived not the spiritual kingdom of the promised Messiah. In like manner, when nominal Christians read the New Testament, the veil is upon their hearts, and they perceive not the promise of the Holy Spirit. For,

as the Messiah, God the SON, was the one great object presented to view in the promises and prophecies of the Old Testament; so the subject of the grand promise in the New Testament, is God the HOLY GHOST. The Holy Spirit is the very life and essence, and, in regard to actual operation on the hearts of men, the alpha and omega of the new dispensation, which is emphatically called "the ministration of the SPIRIT," 2 Cor. iii, 8. This was that "promise of the Father of which our Saviour spake with such earnestness and exultation to his disciples; and which he said would "abide in the world for ever" John xiv, 16. The day of Pentecost was properly the first day of the Christian dispensation: for on that day the fountains of divine influence were opened for the universal church; never to be closed again to the end of time. Unless this light of the spirit had been shed forth, the apostles themselves could not have fully understood the gospel, even after hearing the words of Christ from the beginning of his ministy to the hour of his ascension. And, without this light, the New Testament, in regard to its spiritual meaning, must be as "a sealed book" to every man at this day.

Men of the world acknowledge, indeed, that there is a promise of divine light under the new dispensation; but they allege that it was intended for others, and not for them. They say that the light shone a little while at the beginning of the Christian religion, but was soon extinguished, and that the world was left again in darkness! They do not understand, they say, that there is any difference between the dispensation of Moses and the dispensation of Christ, except merely in the publication of an *inspired book* throughout the world! What further evidence can we require of the existence of a kingdom in this world, which is under the dominion of that spirit, who is called by our Saviour, "the prince of darkness;" and by St. Paul "the god of this world" who

"hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the Image of God, should shine unto them,"—2 Cor. iv, 4.

In the foregoing argument, we have not spoken of that extraordinary light, which imparted to men the gift of prophecy and of tongues; but of that ordinary light, which sheweth to the sinner "the glorious gospel of Christ;" as above expressed: and which inspireth him with love to God and with faith in his redeemer; which mortifieth evil affections, purifieth the heart, giveth to the soul a peace which passeth all understanding, and a sure and certain hope of the resurrection unto eternal life. We speak of that light, whatever it may be, which is necessary "to open the understanding, that we may understand the scriptures," Luke xxiv, 45.

We before asserted, that the spiritual light is not given to a nation or community of men by any system of education; but to individuals: even to those, who obey the divine admonition, and supplicate the "Father of Lights," for the "*good* and *perfect* gift." Let us now proceed to inquire what was the *character* of those persons whom our Saviour addressed as "the Light of the World." For if men say, "We cannot see this spiritual light: to us it is invisible:" we must lead their attention to that which is obvious and visible; namely, the MORAL character of "the children of light."

The character of those who are called the Light of the World, is recorded by our Lord himself in his sermon from the Mount; for *they* are the persons whose virtues are the subject of his BEATITUDES. It was on that occasion, when he had finished the enumeration of their peculiar dispositions, that he said "Ye are the Light of the World."

I know not any mistake so general at this day as that which regards our Lord's sermon from the *Mount*. The general impression seems to be that

these precepts may be obeyed by a heathen as well as by a Christian, if you merely propose them to him, without the aid of any spiritual influence from above. But, my brethren, no man can observe these precepts, or even have a just conception of the meaning of these Beatitudes, unless he have "the light of life." For how can we understand what it is to be "poor in spirit;"—"to hunger and thirst after righteousness" or "to rejoice and be exceding glad when we are persecuted for reighteousness sake;" or "to pray for them who speak all manner of evil against us falsely for Christ's sake," unless the "eyes of our understanding be opened?" Eph. i, 18.

"In these Beatitudes our Saviour exhibits to the world the character of HIS disciples. He declares the heavenly temper and consequent blessedness of those persons, who should be subjects of his spiritual kingdom, which had now commenced. For, when he saith, "Blessed are the poor in spirit, for theirs is the kingdom of heaven;" he saith, in effect, "Blessed are ye, my disciples, for ye are poor in spirit;" and so of all the other dispositions there described; "Blessed are the meek:" "Blessed are the merciful;" Blessed are the peace makers:" "Blessed are the pure in heart:" "Blessed are they which hunger and thirst after righteousness." All these inestimable qualities of mind belong to the disciples of Christ; not one of them, but ALL. They all flow from "the selfsame spirit;" like sweet waters from the same fountain. They are the characters of that great MORAL CHANGE, which our Saviour foretold would be a frequent event under the new dispensation.

When our Lord had given this record of the pure and heavenly dispositions of his disciples, he said unto them, "Ye are the Light of the World."

At that time, there were many illustrious charac[illegible] in the world: men of great eminence, who flour[illegible] in Greece and Rome, and enlightened man[illegible] their science and learning; whose names are

renowned at this day. But our Lord said to his unlettered disciples, "Ye are the Ligt of the World."

At that time, too, there were many in Judea, who had the revelation of God in their hands; "to whom were committed the oracles of God," and who conceived themselves to be the church and people of God. Yet, when our Saviour came, he did not find one fit instrument for his ministry among the priesthood of the Jewish church. And he turned to his disciples, and said, "Ye are the Light of the World."

We have introduced this doctrine of the Divine Illumination into the exordium of the discourse, that it may guide us in our way through the difficult subject which lies before us. You will be now prepared to consider the following propositions:

1. If you would be "The Light of the World," you will draw your light from Christ, and send forth preachers bearing the CHARACTER which HE hath delineated.

2. If you be instruments of "the true light," you will be zealos in adopting the most effectual MEANS of diffusing it. And it will probably appear to you, that you ought to adopt more efficient measures for this purpose, than have hitherto been employed. For it is manifest, that a new æra in the church hath arrived; which authorizes you to use new means.

1. *If you would appropriate the appellation of our Saviour, and be the "light of the world," you will draw your light from Christ, and send forth preachers bearing the character which he hath delineated.*

They must be men into whose hearts "the true light hath shined;" such preachers as our own church approves; who "trust that they are moved to the work by the Holy Ghost." And, with regard to their outward deportment, they must be men whose dispositions accord with those which are described in the sermon on the Mount; such as the Hindoo Christians call Men of the Beatitudes:" That is their proper character; and there are more persons of that char-

acter in Great Britain at this day, than there were in Judea, in the time of our Saviour. This is sufficiently evident from the evangelic history. You ought not to be at a loss, then, to find the instruments of the light.

But, in regard to such instruments, there are two important subjects of inquiry at this period of the church: first, what degree of learning they ought to possess; and, secondly, whether they ought to be invested with the sacred character before they proceed on their mission.

1. Our first inquiry respects the degree of learning, which Christian missionaries ought to possess.

The preachers, whom our saviour sent forth, were men of humble condition, and destitute of human learning. This was ordained, that the divine power of his gospel might be made manifest, by the apparently inadequate means employed in its promulgation. All learning, however, of whatever kind, which was necessary for their ministry, was imparted to them supernaturally.

But the Apostle Paul, the "chosen vessel," who was ordained to preach to the gentiles, was not destitute of human learning, naturally acquired. And we are taught by his Epistles, that we may avail ourselves of every human aid to dispense the blessings of the gospel; such as rank, wealth, eloquence, and learning. For all these are blessings of God; and are means of persuading men, as much as speech itself. Has it ever been imagined, that a man could preach the gospel without the gift of speech, by *signs* alone? All these human aids, I say, are valuable gifts of God; and only cease to be blessings by the abuse of them. It is true, that the gospel may be preached with great energy by ministers possessing inconsiderable attainments in literature. It sometimes happens, that the most successful ministrations are conducted by men of very moderate acquirements. And, indeed, the character of the gospel seems to

require, that, in most cases (where the true doctrine is preached) it should give more honor to zeal and diligence, than to genius and learning. But it is also true, that God is pleased to make himself known by the use of means. And, when these means are used in subordination to his grace, he will honor the means. This has been the experience of every eminent preacher of the gospel, in the history of Christianity, from the time of the Apostle Paul, down to your late, pious, eloquent, and honored pastor, who so long and so successfully ministered in this church.*

It is expedient, then, that those who go forth as preachers to the Gentiles at this day, should, like the first great preacher, have a competent degree of knowledge; that they may be able to meet the arguments of the more learned among the heathen.

I have sometimes been ashamed to see the Christian missionary put to silence by the intelligent Brahmin, in some point relating to the history of eastern nations, or to the present state of mankind. I have felt anxious for the credit of Christianity, if I may so speak, on such occasions: for the argument from *fact*, and from the *existing state* of the world, is strong ground, both for the Christian and his adversary, in all discussions relating to a revelation from God. This is well illustrated in the history of St. Paul, who disputed with the learned at Athens on their own principles; and quoted their poets in defence of the gospel.

Let us then honor human learning. Every branch of knowledge which a good man possesses, he may apply to some good purpose. If he possessed the knowledge of an archangel, he might employ it all to the advantage of men, and the glory of God.

Some portion of learning is, therefore, indispensible to insure even a tolerable degree of success, in preaching to the heathen world. But let us rightly

* The Rev. William Romaine.

the scriptures, a knowledge of the original la
is indispensable; but for missionaries in
who preach to uncivilized nations, classica
tion is not necessary.

The proper learning of the Christian
who goes forth to the Gentiles, is an accurat
ledge of the Bible and a general knowledg
history of the world. It was reported to
a saying of the venerable Swartz, that th
dation of extensive usefulness among t
then is "a knowledge of the scriptures in
nacular language, and an acquaintance
history of nations in any language." Thi
to be the testimony of truth. The history
world illustrates the Word of God; and the
Providence, when devoutly studied, become
mentary on the book of revelation. Bu
preacher be ignorant of the great events
world, "the word of prophecy" is in a man
in his ministry: particularly in relation to the

2. We now come to the second point of inquiry; Whether the Christian missionary ought to be invested with the *sacred character*, before he leaves our own shores.

To preach the glad tidings of salvation to a lost world, is the most honorable office that can be assigned to man. The office of kings and legislators is not so exalted. Angels alone, we should naturally think, are qualified to do justice to the heavenly theme; and to appear before men as "the ambassadors of Christ." Let those, therefore, who undertake this embassy, be satisfied that they are called to it of God.

We have already seen the importance of human learning for the preacher of the gospel. It is no less necessary that he should appear before the nations of the east in a character of sanctity: for they expect that the man who ministers among them in holy things, should be recognized by his own countrymen as bearing a holy character.

It is proper, then, that every preacher who obtains from our own church official sanction to "go and baptize the nations," should be set apart to the holy office, and ordained according to the order of the church. You may observe that almost all societies of Christians have some form of ordination; and so far, they recognize the office of the ministry as sacred. Nay more, they confine their missionaries to their own ritual or creed; and will patronize them no longer than they conform to it. This is not, indeed, the Catholic charity of the gospel. This is not the character of the true light which shineth on all. But this partiality appears to be inseperable from the very constitution of religious bodies, differing in form from one another. It may be called the *infirmity* of the visible church of Christ; which is imperfect and militant here on earth. This advantage, however, results from such partiality, that more *interest is* created and more energy excited, when

II. We now proceed to consider our second proposition: that *if you be instruments of the true Light, you will be zealous in adopting the most effectual means of diffusing it.*

But, perhaps, it may be expected, that, to stimulate your exertions, I should give some account of the darkness which exists in the heathen world.

I have, indeed, seen that darkness; but it is not easy to describe it. No man can know what it is, who has not seen it. It is no less dreadful, than when the Israelites beheld, at a distance, the thick darkness of Egypt from their dwellings "in Goshen, where there was light." I have been in what the scripture calls "the chambers of Imagery," (Ezekiel viii. 12.) and have witnessed the enormity of the Pagan idolatry in all its turpitude and blood. I can now better understand those words of the scriptures, "the dark places of the earth are full of the habitations of cruelty;" (Psalm lxxiv. 20.) I have seen the libations of human blood, offered to the Moloch of the eastern world; and an assembly, not of two thousand only, which may constitute your number, but of two hundred thousand, falling prostrate at the sight before the idol, and raising acclamations to his name.

But the particulars of these scenes cannot be rehearsed before a Christian assembly; as indeed the scriptures themselves intimate: Eph. v, 12. It may suffice to observe, that the two prominent characters of idolatry are those which the scriptures describe; cruelty and lasciviousness; blood and impurity. It is already known to you that the fountain head of this superstition in India, is the temple of Juggernaut. and it will give you satisfaction to hear that the gospels have been recently translated into the languages of Juggernaut. The christian world is indebted to the labors of the missionaries of the baptist society in India, for this to important service.

But there is a moral darkness in the east, of a dif-

ferent character from that of paganism, I mean the darkness of the Romish Superstition in pagan lands. Upwards of two centuries ago, papal Rome established her inquisition in India, and it is still in operation. By this tribunal the power of the Romish church was consolidated in that hemisphere. From Goa, as a centre, issue the orders of the Santa Casa, or holy office, to almost every nation of the east; to the western coast of Africa, where there are many Romish churches; and thence to their settlements along the shores of the continent of Asia, as far as China and the Phillipine isles. Ships of war and ships of commerce have ever been under its command; for the vice-roy of Goa himself, is subject to its jurisdiction; and these ships afford the means of transmitting orders to all countries, of sending forth priests, and sometimes of bringing back victims.

Besides the spiritual tyranny of the inquisition, there exists in certain provinces, a corruption of Christian doctrines more heinous than can be easily credited. In some places the ceremonies and rites of Moloch are blended with the worship of Christ! This spectacle I myself have witnessed at Aughoor, near Madura, in the south of India. The chief source of the enormity is this: The inquisition would not give the Bible to the people. In some provinces I found that the scriptures were not known to the common people, even by *name;* and some of the priests themselves assured me that they had never *seen* them.

But the æra of light seems to have arrived, even to this dark region: for a translation of the scriptures has been prepared for it. This version has been recently made by the bishop of the ancient Syrian Christians; and I have the satisfaction to announce to you that a part of it hath been already published. It has been printed at Bombay, by the aid of the funds, to the augmentation of which the Society has recently contributed.

This translation is in the Malayalim tongue, some times called the Malabar: which is spoken not only by the Hindoos of Malabar, Travancore and Cochin; but by upwards of three hundred thousand Christians in these provinces, some of them belonging to the ancient Syrian church, and some of them to the Romish church; and who will all, as we have been informed, gladly receive the word of God, both priests and people.

Another remarkable event hath concurred to favor the design. The Italian bishop of chief eminence in those parts, who presides over the college of Verapoli, which has been established for the students of the Romish church, has denied the authority of the inquisition, and has acceded to the design of giving the holy scriptures to the people. I myself received from him the assurance of his determination to this effect, in the presence of the British president in Trevancore. So that the version executed by the Syrian bishop, whom Rome has ever accounted her enemy in the east, will be given to the Romish church. Thus, after a strife of three hundred years, doth "the wolf lie down with the lamb;" and the lion, changing his nature, begins to "eat straw like an ox," Isaiah xi, 7. And it is for the support of this work, in particular, that we would solicit your liberality on this day. It is for the translation of the Bible into a new language, which is not only vernacular to Hindoos and Mahometans, but is the language of a *nation of Christians who never saw the Bible;* and whose minds are already disposed to read the book which gives an account of their own religion.

Thus much of the darkness which pervades heathen lands. We shall now advert to the *means* of imparting light to them.

The time seems to have arrived, when more effectual measures ought to be adopted for the promulgation of christianity, than have hitherto been

employed. It is now expedient to open a more direct and regular communication with our missionaries in foreign countries. It is not enough that there be ample contributions at home, and that we meet in large assemblies to hear and to approve; but there must be greater personal activity, and a more frequent intercourse with the scene abroad.

Let ships be prepared to carry the glad tidings of the gospel to remote nations.

The auspicious circumstances of the present time, and the blessing that hath hitherto evidently attended the labors of the general body of missionaries, seem to justify the adoption of these means. There is nothing new in the proposal, if it be not, that it is new to *us*. You have seen with what facility the Romish church can open a communication with distant nations, by ships of war and commerce. You see with what facility commercial men at home can open a communication with remote regions, at a very small expense, sometimes merely on speculation; and if they do not succeed in one country they go to another. "The children of this world are wiser in their generation than the children of light." Let us follow their example in conducting the commerce of knowledge. Let societies, let individuals, according to their ability, charter ships for this very purpose. Much of the expense may be defrayed by judicious plans of commerce. But let the chief and avowed object be, "*the merchandize of the gospel.*"

In support of the perfect expedience of this measure, we shall submit to you the following considerations:

1. A chief obstacle to persons proceeding as missionaries to remote regions, is the want of *conveyance*. Were a facility afforded in this respect, many individuals and families would offer themselves for the work, who would not otherwise ever think seriously on the subject. Experience has shewn how difficult [illegible] secure a passage, in a commercial

ship, for a religious family of humble cond
Nor is it proper that a family of pure manners,
never heard the holy name of God profaned in
own houses, should be exposed, during some mo
to the contaminating influence of that offensive
guage, which is too often permitted on board
of war and commerce belonging to the Er
nation.

2. The success of a mission abroad depends
on frequent *correspondence* with the patrons at h
By this communication the interest and repu
of the missionaries are better supported, at
respective places of residence. And they a
need this support; for, in every place, they ar
posed to some degree of persecution.

3. The missionaries need regular *supplie*
their comfortable subsistence, and for the pro
tion of their work. The want of subsistence is
frequent in certain climates than is generally
posed. And the regular transmission of such
plies as are connected with the prosecution of
proper work is indispensible. The object o
missionaries, in the east in particular, is to *prin*
publish the holy scriptures; and a fresh supply
several materials, essential to the further prose
of this purpose, is required every year.

In the first promulgation of the gospel, the pr
ers were endowed with "the gift of *tongues;*
thus they may be said to have carried about
them instruments of conversion. In its presen
mulgation, the providence of God hath ordaine
gift of the *scriptures:* and the materials for pr
these scriptures must be sent out to the prea
There is likewise this further preparation by the
Providence; that most of the languages of th
have become, in the course of ages, *written*
guages. As the art of printing extended the l
ledge of the gospel to our own country, at th
formation; so the art of printing must now c
it to the other nations of the world.

It may be also observed, that, if the means of conveyance were at our command, many works in the eastern languages, might be printed with more expedition, and at less expense, at home, than abroad.

4. A further and a very important consideration is this. It is proper that a missionary should have an opportunity of *returning* to his native country, when ill health or the affairs of his family may require it. When he goes out as a missionary, we are not to understand that he goes necessarily into a state of *banishment*. It is proper, indeed, that he should go forth with the spirit of one, who "hath left father and mother for the gospel's sake;" but men in general have duties to discharge to their parents, to their children, and to their relations of consanguinity; duties sometimes of a spiritual nature. We do not read that St. Paul went forth to his work as an *exile*. On the contrary, we know that he returned home, at least for a time, and kept up a personal correspondence with Jerusalem. In like manner, many of the preachers who are now abroad, suffering in health, and sinking under the pressure of an enervating climate, if they had the means of conveyance, would be glad to revisit *their Jerusalem*; that they might return again to their labors with renewed strength and spirits.

It may be further observed, that the communications of such persons would be very valuable to the church at home. This may be exemplified in the instance of the worthy clergyman of New South Wales; who lately visited England:* and whose communications were not only serviceable to the general interests of religion; but were, in many respects, very acceptable to the British government.

5. The last advantage which we shall mention, is that of *visitation*, by men of learning, prudence and piety: who would make a voyage with no intention

* The rev. Mr. Marsden.

of remaining; but, induced partly by considerations of health, and partly by motives of public service to the church, would visit their brethren in distant lands, to inform themselves fully of their state and progress, to animate and exhort them, and to report to their respective societies concerning new plans of usefulness. As there ought to be no jealousy among men promoting the same object, the same ship might, in her voyage, visit all the stations in her way, render every grateful service, communicate with all, afford supplies to all. There are, at this time, upwards of thirty different places where missionaries are preaching in foreign lands. If but a single ship were employed for the general use of all the societies, it might be an auspicious beginning.

In adopting means for regular communication with our missionaries, we have the example of two of the oldest societies: the "society for promoting Christian knowledge," and the society of the "united brethren." The former sends out an investment to their missionaries in India, regularly every year; and has so done for a century past. These supplies consist not only of books, stationary and materials for printing; but they include articles of household economy, and for female use, which are forwarded, under the name of *presents*, to the families of the missionaries.

The rev. Mr. Kohloff, the worthy successor of Swartz assured me, that he considered the well-being of that mission, during so long a period, to have been much promoted by this parental and affectionate intercourse. The "society for promoting Christian knowledge" have no ship of their own; but they are favored with the necessary freight every year in the ships of the East India company. Let us then imitate the example of this venerable society; which, in regard to the support of missions, and the translation of the scriptures, is "the mother of us all."

But the strongest recommendation of the measure

which I propose to you, is the successful example of the "united brethren." That episcopal body has had a ship during a period of more than fifty years, chartered for the sole purpose of carrying the gospel to Labrador, and other foreign lands. The ships Harmony and Resolution have been employed in this important service; a service far more honourable than any that has ever been achieved by any ship of war, commerce, or discovery.

Nor ought we to omit, on this occasion, to make honorable mention of the liberal plans of the "London missionary society." The first operation of that body, in sending forth, at once, a "great company of preachers," displayed a noble spirit of zeal and unanimity; and manifested a laudable and well-grounded confidence in the ultimate success of the great design. The merits of that Christian expedition have not, perhaps, been sufficiently acknowledge at home. But the sending forth a ship to the Pacific Ocean at that day, was a great event in the history of the gospel; and will no doubt be recorded in the books of the heathen world in ages to come.*

That I may lead your thoughts to the serious contemplation of the measure which I have proposed, I shall now recite to you a prediction of the prophet Isaiah, and the interpretation of it by the Jews of the east.

The prophecy to which I allude is in the xviiith chapter of Isaiah. It begins in our translation with these words: "Woe to the land;" but it ought to be translated "O land!" being an address of affection and respect. "O land! shadowing with wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors by the sea, even in vessels of bulrushes

* Our approbation here refers not to the place selected for the first mission, but to the spirit which sent it forth. Those, who now blame the choice of the place, did not themselves, perhaps, anticipate the difficulties. A country which is protected by a regular government is indeed the most suitable. But a regular government will not always receive a mission, of which we have several examples. Besides the gospel is to be preached to barbarians as well as to Greeks; and savages have become obedient to the gospel in every age.

upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto:" and concludes with these words: "In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled, to the place of the name of the Lord of Hosts, the Mount Zion."

This prophecy, which had been considered by some of the learned in this country, and first, I believe, by the late bishop Horsley, as referring to these times, I proposed to the Jews in the east; who after some deliberation, gave me the following explanation:

"The prophecy in this chapter relates to the restoration of the Jews to their own country. The nation here addressed, by a kind compellation, 'O thou land,' was to send a message to the Jewish people; and this was to be a message of kindness."

I then desired they would describe the character of the nation which was to send a message of kindness to the Jewish people, according to the prophecy. They stated these four particulars concerning it.

1. That the place of the nation was beyond the rivers of CUSH, that is, to the west of the Nile; for the prophet was on the east of the Nile when he delivered his prophecy.

2. That it was a land "shadowing with wings;" which signifies that it should be of great extent and power, and capable of giving protection.

3. That it was a maratime nation "sending ambassadors by sea in vessels of bulrushes:" a figure for light ships, not burthened with commerce, but light for dispatch; carrying merely the TIDINGS OF GLADNESS: and that the ambassadors sent in them were messengers of peace. When I expressed some doubt as to the character of these ambassadors, we referred to the old Arabic translation of Isaiah, which happened to be at hand; where the word for ambassadors is rendered prophets or preachers.

4. That the issue of this embassy would be the restoration of "the people scattered and peeled to the Lord of Hosts in Zion:" and that, at the period when this should take place, there would be a shaking of the nations; for it is said, in the third verse, that God "would lift up his ensign on the mountains, that all might see: and blow his trumpet, that all the inhabitants of the earth might hear."

When I endeavoured to shew that all these characters centered in Great Britain, and that she was actually sending forth messengers at this time to all nations, the Jews were alarmed at their own interpretation, and began to qualify some parts of it. I then demanded what they really believed to be intended by the mission of these "ambassadors."—They answered, that they understood the embassy in a *political* sense only; and that the nation spoken of was merely to afford its aid to restore them to their temporal kingdom.

But, whether the prophecy have a temporal or a spiritual sense, I submit to *your* judgment, and not to that of the Jews in the east.

Let us then, my brethren, obey the prophetic mandate, and "send forth ambassadors in light ships; saying, Go, ye swift messengers, to a nation scattered and pleeled," dispersed in all lands: "to a people terrible from their beginning hitherto." For from the time since they came forth from Egypt, accompanied by signs and wonders, they have been a terror and a wonder to all. Send ye ambassadors "to a nation expecting and looking out" for the Messiah, who is also the desire of other nations; and announce ye to all, That the "desire of all nations is come," Hag. ii, 7. "Lift ye up the ensign upon the mountains, that all the inhabitants of the world may see; and blow ye the trumpet," the great trumpet of the world's jubilee, "that allthe dwellers on the earth may hear."

"Ye are the light of the world." Let not your light be confined to this spot, in a northern region.—Put away the reproach, that ye are known out of your country, merely as a *commercial* people. Even as a commercial people, you are, at this moment, shut out of the countries of Europe. Obey then the present providence, and resort to the ports of distant lands; carrying the message of kindness to a people who "stretch forth their hands," and will receive your commerce, and the gospel together.

It is not your duty to wait till the nation sends forth messengers at the public expense. Perhaps that period may never come. It may be, that our church knoweth, not how to promote such an object but by the instrumentality of subordinate societies: even as the state sometimes administers the government of a remote branch of the empire by the same means. Two societies were instituted about a hundred years ago; but the period for great and successful exertion was evidently not then come. You are a third society, established in more auspicious times; and others may follow.

It is not your duty, I say, to wait till the nation, in its public capacity, begins to send forth preachers to the Gentiles. If that event should ever arrive, *you* prepare the way. If individuals did not begin, the universal church would not follow. What measure of great public utility was ever executed by church or state, which was not first proposed by individuals? which was not firt resisted by the greater body; and, perhaps, defeated for a time?

Consider, finally, the example of the great author of our religion. Draw your light from Christ. At the first promulgation of his gospel to the heathen world, he gave his commission to *individuals*. During three hundred years, the minister of the gospel was committed to individuals: I mean they were not associated by any authority of temporal empire: and *by them* the conversion of the nations was effected.

under the direction of their respective churches in Rome, Corinth, Alexandria, Antioch, and Jerusalem. It may be the Divine will that the promulgation of the gospel at this time should be effected partly by the same means.

Your object and that of the Bible Society is the same. It is to give the Bible to the world. But, as that sacred volume cannot be given to men of different nations until it be translated into their respective languages, it is the province of your institution to send forth proper instruments for this purpose.—Your society is confined to members of the established church. You do not interfere with the "society for the propagation of the gospel of foreign parts," nor with that "for promoting Christian knowledge:" for neither of these professes the precise objects to which you would confine yourselves. It does not seem to be possible to frame an objection to your establishment. When the design and the proceedings of your institution shall have been fully made known, you may expect the support of the episcopal body, of the two universities, and of every zealous member of the church of England.

It has been objected to that noble institution to which we have alluded, the British and Foreign Bible Society, that it is in its character *universal;* that it embraces *all*, and acknowledges no *cast* in the Christian religion: and it has been insinuated, that we ought not to be zealous even for the extension of Christ's kingdom, if we must associate, in any degree, with men of all denominations. But, surely, there is an error in this judgment. We seek the aid of all descriptions of men in defending our country against the enemy. We love to see men of all descriptions shewing their allegiance to the King. Was it ever said to a poor man, "You are not qualified to shew your allegiance to the king? You must not cast your mite into the treasury of the King." My brethren, let every man, who opposes these in-

stitutions, examine his own heart whether he be true in his allegiance to "the King of kings."

For myself, I hail the present unanimity of hitherto discordant bands, as a great event in the church; and as marking a grand character of Christ's promised kingdom; when "the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them," Isaiah xi, 6. I consider the extension and unity of the Bible Society as the best pledge of the continuance of the Divine mercy to this land; and I doubt not, the time will come when the nation will reckon that society a greater honor to her, as a Christian people, than any other institution of which she can boast.

We shall now conclude this discourse with stating to you the cause why so few comparitively co-operate in these sacred designs. Many, it is probable, are ignorant of their *existence:* some may be supposed, without any culpable motives, to question their expediency: but the greater part, it is feared, are restrained by a state of mind which we cannot sufficiently condemn and deplore. It is not because they do not believe in christianity, generally; but because they are strangers to Christ's spiritual religion. They have seen the light of civilization, but they have not seen the "Light of Life;" and this is the great and important distinction on which the happiness of the soul depends. This was the great distinction in the time of the apostle Paul; for even in the day of HIS ministration, the gospel was hid from some. "If our gospel be *hid*," saith he, "it is hid to them that are lost," (2 Corinthians, iv, 3. If then the light was hid from some when *he* preached, with a divine energy, and with the demonstration of miracles, shall we wonder that it is hid from some in our day?

There is nothing, my brethren, worth living for, of equal importance with the diffusion of this light

We must all meet again at a future day, in a larger assembly than the present, when we shall behold HIM who hath said, "I am the Light of the World."—Let every one of us, then, "*bear witness* to the light;" by contributing, according to his ability, to its extension throughout the world: If the Christian revelation be from God, to give the revelation to the heathen world is the first duty of a Christian nation. If there be a majority of our nation who do not acknowledge this duty, the case is not different from what it ever hath been. When the apostle Paul went forth to evangelize the world, men accounted him to be "beside himself." Now we have stronger encouragement to attempt the conversion of the heathen world at this day, than the apostle had, in the first age; for we have seen that their conversion is *practicable.* We only meditate to do that a second time which hath been once done already. And we know that the same divine spirit which was with him, "will abide in the world for ever." Men were not converted then, merely by the sight of a *miracle:* but by the grace of God. And the same grace is promised to us.

But there is another consideration. Do we not hear the command of Christ? "Go ye and teach all nations." If we are sure that this is Christ who speaketh to us, let us not "confer with flesh and blood." If there be any man who is swayed by the opinion of the multitude, he "is not worthy" of Christ. "He that taketh not his cross and followeth after me, saith our Lord, is not worthy of me." No man can follow Christ in the sense here intended, who cannot follow the example of Enoch and Noah and believe God and not man. Let us therefore press forward in faith, and "serve God in our generation," contented to do a little where much cannot be done. Some of the disciples of our Lord whom he addressed as "the Light of the World,"

left the world very shortly afterwards:* but, like John the Baptist, whose race was also short, they shone as "burning lights" during their appointed season. So let us shine.

Yet a little while and "the Son of Man shall come in his glory, and all the holy angels with him; and before him shall be gathered all nations." Then shall the adversaries of the truth be abashed and confounded, when they shall hear him say unto "the Redeemed out of every kindred, and tongue, and people, and nation," (some of whom they had said could never believe in Christ) COME YE BLESSED! Then shall they strike their breasts and say, "Destroyers of our own souls! we could not believe the word of God. But our doom is just. We believed Satan and promoted his designs and labored for his glory: and we opposed the work of God, and obstructed the gospel of Christ, and ruined the souls of men. Our condemnation is just; and now we must go with the 'Prince of Darkness' whom we served upon earth: and now we must hear the terrible sentence, 'Depart ye cursed into everlasting fire, prepared for the Devil and his angels." Matthew xxv, 41.

My brethren, "Heaven and earth shall pass away; but the words of Christ shall not pass away." Matt. xxiv, 35.

Let us then with true affection for the souls of our brethren, earnestly supplicate a merciful God who willeth not the death of a sinner, that he would send forth his light and his truth to convert their hearts and enlighten their understandings, in this their day of life and hope; that so they may unite with his people, in endeavoring to do his will on earth, as it is in heaven; "teaching all nations to observe all things whatsoever Christ hath commanded us." Matt. xxviii, 20.

* Stephen and James.

And now with one voice, and with true faith let us ascribe to God the Father who loved us before the world was: and to God the Son who redeemed us by his blood; and to God the Holy Ghost, who hath sanctified us and "made us meet to be partakers of the inheritance of the saints in light," all blessing, and honor, and glory, and power, for ever and ever. Amen.

THE

ERAS OF LIGHT.

GEN. i, 3. *Let there be Light.*

AMONG the many pieces of sublime and beautiful composition with which the service of our church abounds, there is a prayer which I have always admired; and which will properly introduce the *Era* of Light, that is to be the subject of this discourse; I mean that collect in which we pray that our church may be "enlightened by the doctrine of the evangelist St. John"

The doctrine of the evangelist St. John accords with that of our Saviour before mentioned: namely,

That God the Father is love. "God is love. Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins," 1 John iv, 10.

Of God the Son he saith, that "Jesus Christ is come in the flesh: and that the blood of Jesus Christ his Son cleanseth from all sin," 1 John i, 7.

Of God the Holy Ghost he saith, "It is the spirit that beareth witness (to the Son of God,) because the spirit is *truth;*" and of its operation on the hearts of believers he saith, that "they have an *unction* from the Holy One;" and that this unction *abideth* in them; that they are thus *born* of God," and become "the children of God;" and, finally, that the evidence of their being thus born again, is "the love of the breth-

ren." "We know," saith he, "that we have passed from death to life, because we love the brethren." 1 John iii, 14.

This is the doctrine of the blessed apostle and evangelist St. John, as expressed in his epistles, and confirmed by his gospel; and this is the heavenly doctrine which our church prays for in the following words:

"Merciful Lord, we beseech thee to cast thy *bright beams* of light upon thy church, that it being enlightened by the doctrine of thy blessed apostle and evangelist St. John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. Amen."

This prayer was offered up continually during a long season of darkness, and at length was answered at the appointed time.

In our former discourse we stated that, while the protestant churches were declining in piety, a *new enemy* appeared. "While men slept, the tares were sown," Matt. xiii, 25. It was about the middle of the last century that *infidelity*, which had appeared long before, first began to shew itself in strong and general operation. At the very time when the spirit of infidelity was fostering its strength, under the name of philosophy, and preparing for the awful revolutions which followed, the spiritual religion of Christ began to revive, and has since produced the most beneficial effects. True religion and infidelity have shown their proper fruits in our own time; and we can now contrast them with advantage. Let us therefore look back, and examine what have been the effects of each.

Infidelity first caused a whole nation to renounce christianity; and, by natural consequence, destroyed religious hope and moral obligation; that nation, inflamed with cupidity and lust of dominion invaded other nations, deluged them with blood: and at last having acquired the temporal power, would, like

papal Rome, enslave the world, by its despotism.—And the principle of its despotism is the same; namely, "To keep the minds of men in the chain of darkness." Thus do infidelity and superstition lead to the same point, by different ways.

The spiritual religion of Christ hath, during the same period, produced very considerable effects.

1. It hath promoted a knowledge of the holy scriptures (the same effect which was produced at the reformation,) and hath thereby cultivated, to a great extent, the principles of the gospel. And, on this foundation hath been built the practice of many excellent virtues (some of them very seasonable in this age of revolution,) such as, subordination, quiet conduct, loyalty, and contentment.

2. It hath promoted the instruction of the poor. The number of those among the lower classes, who, can read the scriptures for themselves, is supposed to have been more than doubled, within the last thirty years.

3. It hath promoted a more general worship of God. The volume of praise and thanksgiving which rises to the Most High from voices in this land, constitutes an acclamation, compared to the feeble sound at a period not very remote.

4. It hath cultivated very extensively a critical knowledge of the holy scpriptures. A reverence for Hebrew learning seems again to be restored to the nation; for persons, even in secular life, begin now to study the Bible in the original tongues; as we know was the case in a former age.

5. But this revival of religion has been more productive of another good, new and extraordinary in its nature; not confined to this country, or to the present time; but extending to remote nations and distant ages.

Christianity hath again, after a lapse of many ages, assumed its true character as "the light of the world." We now behold it animated by its original spirit,

its provinces; in different parts of Afric
terior of Asia in the western parts of
New Holland; and in the isles of the
in the West Indies, and in the northern
Greenland and Labrador. Malays, Ch
sians, and Arabians, begin now to hear,
"their own tongues the wonderful work
Acts ii, 11.

III. It is with propriety then that we
the present period as a third era of the
Christian dispensation. Yes, it is true,
infidelity, like the pillar of the cloud ha
the Egyptians, Exod. xiv, 20, is rising in
threatening to involve the earth in darkn
ligion of Christ, on the other side, like
fire," is giving light to the world. Whi
is prostrating thrones, and forging chai
kind, the religion of the Messiah is diffus
and free spirit like a copious stream, into
of men; constraining them not only to
moral and benevolent principles in their
try, (whereby they resist infidelity wit

superstition had supplanted us in almost every region. But by the revolution of events, this obstacle is now nearly removed.

It was an opinion delivered by sir Isaac Newton, after the study of the prophetical books, that the power of superstition which had so long enslaved the world, would at last be broken by the strong arm of infidelity. And we have just seen "this strong arm" give the last blow to the temporal power of Rome. This loosens her hold upon remote nations. Now then the fulness of time for enlightening the Gentiles seems to be come, for the obstructions are nearly removed, and the means are granted. And no sooner are the means granted, than the desire is given and thus, in every age, the designs of the Almighty are executed by the sons of men.

But let us now inquire by whom it is that the light of Christianity is diffused throughout the heathen world? To whom has been assigned the honor of leading the way in this undertaking?

Our own church acknowledged the object a hundred years ago, and *led the way.* Two societies were incorporated for the purpose by the royal sanction; and letters were written by the King of Great Britain and by the Archbishop of Canterbury, to the humble missionaries in the east, to animate, strengthen, and encourage them in their important work.*

These societies still exist and prosecute the primary objects of their institution. A mission in India has been supported by "the Society for promoting Christian knowledge" with eminent success; for it was under its patronage that the apostolic Swartz preached the gospel to men of "different tongues, kindreds and nations."

But it is evident that, at the present time, missions are conducted to a greater extent by other so-

* See letters in Appendix.

cieties than by our own. When the gospel was first preached to the heathen, our Saviour gave the commission to individuals; that is, they were not associated by any power of temporal empire. And it would appear as if it were to be promulgated to the Gentiles a second time, by the same means. But this is a subject which will occupy the serious attention of our church.

The church of Rome certainly considered it to be her duty, as the church of Christ, "to teach all nations." Now it has been so ordered that the church of England should possess at this time a greater facility of access to the remotest nations, than Rome ever had in the plenitude of her power. While therefore we contemplate with a benignant eye the laudable exertions of the subordinate societies, it would well accord with the dignity and character of the church of England, to resume the lead in this work; and, standing as she does like a Pharos among the nations, to be herself the great instrument of light to the world.*

Let this nation understand the voice of that providence which hath exalted her to such a height in the view of mankind. It saith in the words of the text, "let there be light." But when we speak of the nation, we mean the church; and the voice of the church is to be heard at the universities. Is not this the university that gives the light of science to the world? Let it also give the light of religion. We are proud to acknowledge that this seat of learning hath already begun to diffuse the truth of revelation in the heathen world. Some of its members have already gone forth to the east. Men of your own body, who had acquired the highest honors in science, are now in that country engaged in translating the scriptures into the oriental languages. And it would give new ardor to their undertaking, to know that it meets with your countenance and approbation.

* "[illegible] shine as lights of the world, holding forth the word of life." [illegible]

But it will be proper to give some account of the darkness which exists in heathen lands, that our nation may feel it her duty to send for the light. For it has been asserted by some that there is no darkness; at least among the idolaters of India; and passages are quoted from their ancient poetry to prove that their morals are sublime and pure. It would however appear from passages in the holy scriptures, that the nations addicted to idolatry, are not only involved in darkness and error, but live in the commission of turpitude and crime. In the Old Testament it is stated, that "the dark places of the earth are full of the habitations of cruelty;"* and that "even their sons and their daughters they burn in the fire to Moloch;"† and it marks the prevailing characters of idolatry to be these two, cruelty and impurity.—In the New Testament the same characters are assigned to it; and are exemplified in the state both of the Greeks and Romans; of the Greeks in the fourth chapter to the Ephesians,‡ and of the Romans in the first chapter of the Epistle which is addressed to them: and this too in the period of their learning and civilization.

If, then, turpitude and crime marked the idolatry of the enlightened states of Greece and Rome, how much more may we expect to find them among the ignorant and idolatrous nations of the present day? I resided many years in the heathen world, and was satisfied, by casual observation, that the character of their idolatry corresponded with that which is given in the scriptures. I resolved however to visit the chief seat of the Hindoo religion, in order to examine the nature of that superstition which held so many millions in its chain. For this purpose I made a journey to the great temple of Juggernaut, in the

* Psalm lxxiv, 20. † Deut. xii, 31.

‡ St. Paul writes to the Greeks at Ephasus in these words: "I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their *mind*, having the understanding darkened; who being past *feeling, have given themselves* over unto lasciviousness, to work all uncleanness with greediness." Eph iv, 19.

province of Orissa, which is to the Hindoos (what Mecca is to the Mahometans) the strong hold and fountain-head of their idolatry. I chose that season of the year when there is the celebration of the great annual festival called the Rutt Jattra.

On our entering the province of Orissa, we were joined by many thousands of pilgrims, who were proceeding to the festival. Some of these come from remote regions, with their wives and children, travelling slowly in the hottest season of the year, and are sometimes upwards of two months on their journey. Many of the pilgrims die by the way, and their bodies generally remain unburied; so that the road to Juggernaut may be known for the last fifty miles, by the human bones which are strewed in the way.

On the great day of the festival, the Idol was brought out amidst the acclamations of hundreds of thousands of his worshippers. He was seated on a lofty throne and surrounded by his priests. After a short interval of silence, we heard a murmur at a distance among the multitude; and behold a body of men, having green branches and palms in their hands; advanced with great speed. The people made way for them, and when they had come up to the throne, they fell down before the idol that sat thereon and worshipped; and the multitude again sent forth an acclamation "like the voice of a great thunder."

Thus the worship of the idol began. But on this subject, we cannot recite particulars. Suffice it to say, that this worship had the two characters before mentioned. Men and women devoted themselves to death before Moloch. I myself beheld the libation of human blood. And I merely give you this short record, because I witnessed the fact.

I feel it my duty to state to you that these Idolaters are, in general, our own subjects; and that every man, who can afford it, is obliged to pay a vi-

bute to the English government for leave to worship the idol. This is called the revenue of the temple; and a civil officer supported by a military force, is appointed to collect the tax. Other temples in Hindostan have long been considered as a legitimate source of a similar revenue. The temple of Juggernaut is now under our own immediate management and controul. The law enacted for this purpose is entitled "A regulation for levying a tax from pilgrims resorting to the temple of Juggernaut, and for the superintendance and management of the temple:" passed by the Bengal government, third of April, 1806. It will give me sincere pleasure if the further investigation of this subject, shall tend in any degree to soften the painful impression which the above statement must make on the public mind.

There is another enormity of Hindoo supersition which is well known to you, and which I need not describe; I mean the immolation of female victims on the funeral pile. I shall only observe, that the number of these unfortunate persons who thus perish annually in our own territories, is so great, that it would appear incredible to those who have not inquired into the fact. The scene is indeed remote; but these are our own subjects, and we have it in our power to redress the evil. There is a time appointed by the Divine Providence (according to the prophetic record) to every nation, for its amelioration and felicity. Such a time came to our nation, when the light of christianity visited it, for our alters were once polluted by human sacrifices. The same happiness, we would hope, is now come for India. If it should be said that the sacrifice of women cannot be abolished, it will be a sufficient answer to state, that when the Mahomedans were in power, they *did* abolish it partly: and the Brahmins themselves have suggested means to us by which, in the course of time, it may be entirely abolished. *But the proper* answer for the present is to ask an-

other question: Has the subject ever been officially inquired into?

For many years this nation was reproached for tolerating the slave trade. Many books were written on the subject: and the attention of the legislature was at length directed to it. Some asserted that the abolition of it was *impracticable*, and some that it was *impolitic;* but it was found on an investigation of the traffic, that it was defended because it was *lucrative:* and a humane nation abolished it. But let us ask, what is there in buying and selling men compared to our permitting thousands of women, our own subjects, to be every year *burned alive*, without inquiring into the cause, and without evidence of the necessity? Or what can be compared to the disgrace of regulating by Christian law the bloody and obscene rites of Juggernaut?

The honor of our nation is certainly involved in this matter. But there is no room for the language of crimination or reproach; for it is the sin of ignorance. These facts are not generally known. And they are not known, because there has been no official inquiry. Could the great council of the nation witness the darkness which I have seen, there would be no dissenting voice as to the duty of giving light.

It is proper I should add, in justice to that honorable body of men who administer our empire in the east, that they are not fully informed as to these facts.*

But there is a two-fold darkness in the east which it is proper to specify. There is the darkness of paganism; and there is the darkness of the Romish superstition in pagan lands.

Christianity, under almost any modification, is

* In regard to the idol-tax, the principle of the enormity, it is said, has never been fully explained to the government at home. It was admitted by the Indian government many years ago without reference, I believe in the first instance, to England; and possibly the reference may now appear in the books under some aspicious or general name, which is not well understood. The honourable the court of directors will feel as indignant, on a full development of the fact, as any public body in the nation.

certainly a benefit to mankind; for it prevents the perpetration of the bloody rites of idolatry. But the corrupted christianity to which we allude has established its inquisition in the east, and has itself shed blood. About the time when the protestant bishops suffered in our own country, the bishops of the ancient Syrian church became martyrs to the same faith in India. From that time to this the mournful bell of the inquisition has been heard in mountains of Hindostan. The inquisitions in Europe have gradually lost their power by the increase of civilization; but this cause has not operated equally in India, which is yet, in many parts, in a state of barbarism. Though the political power of the Romish church has declined, its ecclesiastical power remains in India, and will probably endure for a long period to come.* The inquisition at Goa is still in operation, and has captives in its dungeon.†

A protestant establishment is wanted in our empire in the east, not only to do honor to christianity (for in many places in Hindostan the natives ask whether we have a God, and whether we worship in a temple,) but to counteract the influence of the ecclesiastical power of Rome: for in some provinces of Asia, that power is too strong for the religion of protestants, and for the unprotected and defenceless missionaries.‡

* Since the delivery of this discourse I have with pleasure observed, in the recent treaty between his majesty and the prince regent of Portugal, an article by which that prince engages that the inquisition shall not hereafter be established in the South American dominions. Does not this afford a reasonable hope that we may ere long behold that engine of superstition abolished in Portugal?

† See Appendix. Inquisition of Goa.

‡ The influence of the Romish church in India is far greater than is generally imagined; or than our government has hitherto had any means of ascertaining. Though the political power is almost extinct, the religion remains in its former vigor. And on this fact is founded a strong argument for the policy of promoting the Christian instruction of our native subjects. "Although the Portuguese, for instance, possess but little territory in continental India, yet their hold on the native affections is incalculably stronger than that of Britain, though in the zenith of her political power; and were that power to be annihilated, as that of the Portuguese now is, it would scarcely be known, in respect of any hold which Britain has on the native mind, that she had ever set foot in India."

"This impolicy astonishes those who have acted with success on the opposite system. A Roman catholic, high in spiritual authority in India, expressed his *utter amazement* that the British government should not act on a better policy

But, besides the tyranny of the inquisition, there is in some of the Romish provinces a perversion of Christian doctrine which is scarcely credible. In certain places the rites and ceremonies of Moloch are blended with the worship of Christ.*

It is surely our duty to use the means we possess of introducing a purer christianity into our empire in the east. I shall mention one circumstance which may well animate our exertions. A large province of Romish christians in the south of India, who are [illegible] are willing to receive the Bible; and this under the countenance of the Romish Bishop, an Italian, and a man of liberal learning. And Providence hath so ordered it, that a translation of the scriptures hath been just prepared for them. This translation has been made by the bishop of the Syrian church. Yes, my brethren, a bishop of the ancient church of Christ in India, has translated the holy scriptures into a new language. That a foreign man, who did not know, till lately, that there was a pure church in the western world, is now assisting other many learned men in the west, in propagating the knowledge of the religion of Christ!

We have now taken a review of three Eras of Light in the Christian dispensation. Do you require further evidence of this being a *Third Era*? Behold societies forming in every principal city of Great Britain for the purpose of giving the Bible to all nations! Do you ask further proof? Behold the Christian church beginning, after a delay of

and declared, that in consequence of the hold which christianity had obtained through the Romish church on the minds of the natives; there were SEVEN MILLIONS of British subjects in India, with whose sentiments he had the means of becoming perfectly acquainted, and over whose minds he could exercise a commanding control."

See Tenth annual report of the "Society for missions to Africa and the east," just published: containing the communications of Sir Alexander Johnstone, chief justice of Ceylon. p. 78.

* At Anghoor, near Trichinopoly, and in other places.

See in Appendix, Letter of the Bishop of Landaff, on the expediency of ecclesiastical establishment for British India.

Appendix. Account of Syrian Christians.

eighteen centuries, to instruct the Jews, and to attempt the conversion of the ancient people of God. Why did not the church direct her attention sooner to this great undertaking? It was because the Era of Light had not arrived.

This learned body have it in their power greatly to promote the extension of Christianity among the Jews. Men have begun to preach the gospel to that people without giving them the gospel in their own language. A translation of the New Testament into the Hebrew tongue would be a gift worthy of our university to present to them. It must appear strange to us, on a retrospect of the fact, that during so long a period, Christians should have reproached the Jews for not believing the New Testament, and yet never have put that volume into their hands in their own language, that they might know what they were to believe!* This conduct of Christians might be called an *infatuation*, were it not prophesied that *thus* it should be. They did not think of giving the gospel to a people of whom the Prophet had said, "that they should be removed into all the kingdoms of the earth for their hurt, to be a reproach, and a proverb, and a taunt, and a curse," Jer. xxiv. 9. But we can now "speak comfortably to Jerusalem, and cry unto her that her *warfare* is *accomplished;* for it is prophesied again, "That blindness in part is happened to Israel *until* the fulness of the Gentiles be come in," Rom.

* Translations of portions of the New Testament into different dialects of the Hebrew language, have been made by different persons at different times; but these have been rather intended as exercises for the scholar, or for the use of the learned, than for the use of the Jews. The Romish church printed a version of the gospels in Hebrew, and the whole Syriac New Testament in the Hebrew character; but it would not give the book to that people who could read it. In Spain and Portugal they condemned the Jews to the flames for professing Judaism, but they would not give them the New Testament that they might learn christianity. The English church, which has succeeded the Romish church as first in influence and dignity, has not, as yet, given the New Testament to the Jews. The church of Scotland has not given it. The chief praise is due to some of the Protestant divines in Universities on the continent, who published some parts of the New Testament in what is called German Hebrew, and dispersed copies among the Jews, as they had opportunity. It is encouraging to know that even this partial attempt was not without success.

xi. 25. By this prophesy we see that the conversion of the Jews is connected with that of the Gentiles: and is to be, if not contemporaneous, at least, an immediate consequent. But the conversion of the Gentiles has already commenced; and commenced with most remarkable success. And now, behold the preparation for the conversion of the Jews! Add to this, the Jews themselves contemplate some change to be at hand. It is certainly true that both among the Jews in the east and in the west there is, at this time, an expectation of great events in regard to their own nation. It is not unlike that *expectation*, which pervaded the Roman empire before the coming of the Messiah.

We are now to notice a remarkable peculiarity in all these three Eras of Light.

In the first era, when our Saviour preached his own gospel, and performed wonderful works, there were some who denied that the work was from God; and he was said to be "beside himself; and to do these works by the power of the prince of darkness." But our Lord's answer to them was in these words, "The works that I do; bear witness of me, that the father has sent me," John v, 36. And when the apostle Paul preached the gospel of Christ, he was accounted "a fool for Christ's sake: he was reviled, persecuted, and defamed," 1 Cor. iv, 10. But he could appeal to the great work which he performed, "the deliverance of the Gentiles from darkness to light."

In the second era, at the reformation, Luther and those other great teachers whom God so highly honored, were also called enthusiasts, and were accused [illegible]grant and misguided zeal. But "the works [illegible]ey did" testified that they were sent of God, [illegible]adors of Christ, of which the conversion [illegible]n nation is an evidence to this day.

[illegible] third era of light, those eminent persons [illegible]hiefly instrumental in diffusing it, were in

like manner called enthusiasts. But the "works which they did, testify that they were also ambassadors of Christ," and "able ministers of the New Testament," preaching unto men the doctrine of life; of which, remote nations as well as our own, will bear witness at a future day.

For let us dispassionately contemplate the works that have followed the revival of religion in this country. We now stand at some distance, and can survey the object in all its parts; and in its just proportion. We stated these words to be.

1. An increased knowledge of the holy scriptures; producing

2. A cultivation of the principles of the gospel, and the practice of the virtues of subordination, loyalty, and contentment.

3. The almost universal instruction of the poor: so that it may be truly said, "The poor have the gospel preached to them."

4. The more general worship of God in our land.

5. The publication of the Bible in new languages; and,

6. The promulgation of christianity among all nations; to Jews and to Gentiles.

Are these works of darkness? Are they not rather the works which are called in scriptures "the fruits of the spirit?" Let a man beware how he arraigns or contemns those works which he may not perfectly comprehend, lest peradventure he should speak a word against the operation of God the Holy Ghost. There are many at this day who say they believe in one God. These may be deists and others. There are many who say they believe in one God the Son, after a certain manner. These may be Socinians, and Pelagians. But the true criterion of the faith of a Christian at this day, is to acknowledge the continued influences of God the Holy Ghost. "By this shall ye know them." For the apostle Paul hath said, "That no man can say that Jesus is the Lord

[illegible] the Holy Ghost." 1 Cor. xii. 3. And our Saviour [illegible] that the Holy Ghost shall abide with [illegible] church "for ever." John xiv. 16.

[illegible] those who deny the influence of the Holy Spirit will also deny the works of the Spirit. What more [illegible] work of the spirit can be visible in the church of Christ than the sending forth preachers to preach the everlasting gospel to the heathen world? What nobler or purer work of righteousness can be imagined than the giving the Holy Bible to all nations? and yet there are many who behold both these things with indifference, or even hostility.—Others there are who, professing a purer theology, cannot deny the truth and justice of the principle, but they argue against the way: they contend for the old way; as if a man should think to evangelize the world after the fashion of his own parish. They say that we [illegible] conducting new and grand designs after the [illegible] that the truth is, there has been no [illegible] what is now doing, in its present [illegible] for nearly eighteen centuries past. Christ and his Apostles established the first and great precedents.

It may be expected that those who deny the continued influences of the Holy Spirit in the church, will deny that the present is an Era of Light.—When Christ came, who was "the light of the world," there were many who denied that any light had come. When the truth shone a second time at the reformation, there were many who perceived it not. And though the *bright beams* of light at the present period far transcend those of the reformation, there are many who behold them not. They wonder indeed to see various societies, which have no connexion with each other, engaged in pursuing the same object. They behold men of different nations and of different languages, animated by the same spirit, promoting the same design, encountering the same difficulties, persevering with the same ardor, giving

and not receiving, expending money, time and labor, in an undertaking in which there is no *self-interest;* and all agreeing in one common voice, *let there be light.* All this they behold, and they wonder: but they do not believe. And thus it is written; "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Acts xiii, 41.

A violent but ineffectual attempt was made some time ago to impede the progress of this work. But the current was strong and deep, and these momentary obstructions served merely to increase its force. "There is a river, the streams whereof shall make glad the city of God," Psalm xlvi, 4. No human power can stop its course. Many who are yet hostile to this undertaking will shortly join in it. We believe that the strength of the nation will soon be with it: and that all hope of resisting it, entertained by unbelieving men, will be disappointed. For the prophecy hath gone forth, "He that sitteth in the heavens shall laugh; the Lord shall have them in derision. I will declare the decree: Thou art my Son, I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," Psalm ii. 8.

It is of vast consequence to the purity and perpetuity of our church that those students who are preparing to enter it, should have just views on the subject. There is one fact which ought frequently to be illustrated to them, as being the foundation, on which they are to form a judgment on this and other parts of the divine dispensation. It is the following:—

It is an undeniable truth, constantly asserted by scripture, and demonstrated by experience, that there have ever been *two* descriptions of persons in the church. They are denominated by our Saviour, "*the children of light* and the children of this world;"

and again, "the children of the wicked one, and children of the kingdom." Matt. xiii, 38. T different terms originate entirely from our recei or not receiving that illumination of understan which God, who cannot lie, hath promised to to them that ask him. For if a man supplicate Father of lights for his "good and perfect gift" a humble and believing spirit; he will soon be s ble of the effect in his own mind. He will begint hold many things in a view very different from he did before; he will devote himself to the duti his profession with alacrity and zeal, as to "a l of love;" and his moral conduct will be exemp and pure, adorning that gospel which he is now sirous to preach. Another consequence wil this. He will learn, for the first time, what is m by the reproach of the world. For men in ge will not approve of the piety and purity of his and they will distinguish it by some term of dis agement or contempt.

I am aware that many who have supplicated Father of lights for "the good and perfect gift," who see, by the light that is in them, "a world l in wickedness," 1 John v, 19, are yet induce conceal their sentiments in religion, or at least, prevented from assuming a decided character ir profession of it, from the dread of reproach. they ought to remember that a term of reproach now become so general, and attaches to so slig degree, not only of religious zeal, but of moral priety, that no man who desires to maintain a character in his holy office needs to be ashame it.*

* It is worthy of remark, that the names of reproach which men world have given to religious men, have been generally derived from thing highly virtuous or laudable.

Believers were first called Christians, as a erm of reproach, after the of Christ. They have since been called Pietists, from their piety, Pu from their purity, and Saints from their holiness. In the present day, ministers are called Evangelical, from their desire to "do the work Evangelist." See 2 Tim. iv. 5. Thus, the evil spirit in the damsel who fo Paul, cried out, by an impulse which he could not resist, "These men servants of the most high God, which show unto us the way of sa

But there is another consideration for those who re ordained to be ministers of Christ, namely, that his reproach seems to be ordained as a necessary evidence in an evil world that their doctrine is true. For the offence of the cross will never cease. The apostle Paul was accused of being "beside himself;" but his only answer was this; "Whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause," 2 Cor. v. 13. And let this be our answer also. If the minister of Christ give no offence to "the children of this world," he has reason to suspect the purity either of his doctrine or of his practice.

On the other hand, a corrupt theology has no offence and no reproach. You have heard of a two-fold darkness in the east. There is also a two-fold darkness in the west. There is the darkness of infidelity, and the darkness of a corrupt theology. Infidelity has slain its thousands: but a corrupt theology has slain its ten thousands.

Let every student of theology inquire whether the religion he professes bear the true character. Instead of shunning the reproach of Christ, his anxiety ought to be, how he may prepare himself for that high and sacred office which he is about to enter.—Let him examine himself whether his views correspond, in any degree, with the character of the ministers of Christ, as recorded in the New Testament. "Woe is unto me, if I preach not the gospel." 1 Cor.

Luke xvi. 17. The most opprobrious epithet which the Jews thought they could give our Saviour, was to call him a Samaritan. "Thou art a Samaritan, and hast a devil," John viii, 48. But our Saviour has given a permanent honor to the name, by his parable of "the good Samaritan."

The usual name of religious reproach at this day is Methodist; a term first used at Oxford, and derived from the Method, which some religious students observed in the employment of their Time. So far it is an honorable appellation. It is now applied to any man of pure and unaffected piety, and is, in short, another term for a Christian. Of the Methodists, Paley says, in his Evidences of Christianity, that in regard to peity to God, and purity of life, they may be compared to "the primitive Christians." The name Methodist in England was, for a time, as disreputable as Royalist in France. And indeed there is an analogy in the character; for Methodism implies loyalty to "the King of Kings." And I am happy to add, in regard to that numerous body of our fellow subjects who are called by that name, that it also implies, after an experience of half a century, pure loyalty to an earthly sovereign.

ix, 16. Even the Old Testament arrests the
gress of the unqualified and worldly-minded te
er. It is recorded that when Dathan and Ab
invaded the priest's office, with a secular spirit,
earth opened her mouth and swallowed them up
the presence of Israel. This was written "for
admonition," that no man should attempt to min
in holy things until he has cleansed his heart
the impurities of life; and is able to publish the
tidings of salvation with unpolluted lips.

If the student desire that God would hono
future ministry, and make him an instrumen
preserving the unity of the Church, instead o
being an instrument of secession from it, he will
to understand that pure doctrine of which our l
speaks, when he saith. "He that will do the w
God shall know of the doctrine, whether it b
God. This is an Era of Light in the church.
are ardent to hear the word of God. And
thousand churches were added to the present n
ber, and "enlightened by the doctrine of the e
gelist John," they would all be filled. Those
preach that doctrine are the true defenders of
faith, and the legitimate supporters of the chur
England. If these increase, the cuurch will incr
If these increase in succeeding years in the s
proportion as they have hitherto done, it is the s
pledge that the church is to flourish for centu
to come, as she has flourished for centuries pa
And there is nothing which forbids the hope tha
will be perpetual; if she be the ordained instru
of giving light to the world.

I shall now conclude this discourse with del
ing my testimony concerning the spiritual religi
Christ. I have passed through a great part o
world, and have seen Christianity, Judaism,
homedanism, and Paganism in almost all their fo
and I can truly declare, that almost every ste
my progress afforded new proof not only of the

eral truth of the religion of Christ, but of the truth of that change of heart in true believers which our Lord describes in these words, "Born of the Spirit;" and when the evangelist John calls, "Receiving an unction from the holy one." For even the heathens shew in their traditions and religious ceremonies, vestiges of this doctrine.* Every thing else that is called religion, in pagan or Christian lands, is a *counterfeit* of this. This change of heart ever carries with it its own witnesses; and it alone exhibits the same character among men of every language and of every clime. It bears the fruit of righteousness; it affords the highest enjoyment of life which was intended by God, or is attainable by man; it inspires the soul with a sense of pardon and of acceptance through a redeemer: it gives peace in death; and "a sure and certain hope of the resurrection unto eternal life."

Let every man then, who hath any doubt in his mind as to this change in the state of the soul in this life, apply himself to the consideration of the subject. For if there be any truth in revelation, this is true. "What shall it profit a man, if he gain the whole world and lose his own soul?" What avails it that all the treasures of science and literature are poured at our feet, if we are ignorant of ourselves, of Christ, and holiness? The period is hastening which will put an end to this world and all its distinctions; which, like a flood, will sweep away its applause and its frown, its learning and its ignorance. The awful glories of the last judgment will ere long, appear; when the humble and penitent enquirer who has received by faith that stupendous grace which the doctrine of Christ reveals, shall be eternally saved; while the merely speculative student whose secret love of sin led to the rejection of that doctrine, shall, notwithstanding his presumption of final impunity, be, forever, undone.*

* See the Star in the East. * Forbes.

I cannot permit myself to conclude, without expressing my thanks for the very candid attention with which you have been pleased to honor these discourses. I trust that every word hath been spoken with a just deference for the learned assembly before whom I preach; for I greatly covet your approbation, and I hope that I shall obtain it. But I have a solemn account to render; for I have had many opportunities. And I desire to say that, now, which my conscience shall approve, at that hour when I shall be called, to give an account of my stewardship.

I pray that "the Spirit of truth," which our Saviour promised should abide with his people for ever, may manifest his power amongst us, dispel the darkness of ignorance and error, and "guide our minds into all truth." John xvi, 13.

To this holy spirit, who, together with the Father and the Son, is One God, be ascribed all honor and glory, power, might, majesty, and dominion, now and evermore. Amen.

Dr. KERR's REPORT.

ECCLESIASTICAL ANTIQUITIES IN INDIA.

[We have been favoured by a respectable correspondent in India, with a copy of a REPORT, presented by a pious clergyman, at the request of the Governor of Madras, concerning the state of the ancient Christians in Cochin and Travancore. This Report is so curious and so interesting, that we shall give the whole of it to our readers, assured that they will esteem it, as we do, a most valuable and important document.]

London Evangelical Magazine.

REPORT of the Senior Chaplain of Fort St. George, to the Right Honourable Lord William Bentinck, Governor of Madras, on the state of the Christians inhabiting the kingdoms of Cochin, and Travancore, undertaken by order of the supreme government of Bengal.

" Public Department.

To the Rev. Dr. Kerr, Senior Chaplain of Fort St. George.

Rev. Sir,

The Right Honourable the Governor in Council, being desirous of availing himself of your vicinity to the Malabar coast, to obtain every possible information in regard to the establishment, &c. of the Christian Religion in that part of the peninsula, I am directed by his lordship in council, to desire that so soon as the state of your health and the season will permit, you will proceed to the provinces on that coast; and you will forward to me, for the information of government, such accounts as you may be able to collect, of the first introduction of christianity into India—of the arrival of the different sects who have been, or may be, in existence—of their general history, and of the persecutions to which they may have

"*To the Right Honourable Lord William C.*
Governor in Council, &c. &c.

"My Lord,

"When at Mysore, I was honoured by the
Mr. secretary Keble's letter, dated the 28th .
and finding my general health much improved,
to proceed to the Malabar coast, in search of th
tion required by your lordship in council, reg
Christians inhabiting that part of the peninsul
vestigation which I have found as interesting a
portant, whether it regards humanity at large,
connected, in a political view, with the British
in this country.

"To view the extensive field pointed out fo
quiries minutely, would require much more o
than could be well spared from my other publi
ons; and as I learned that the Rev. Dr. Buchan
minated by the government of Bengal, to trave
same ground, for purposes somewhat similar,
think it incumbent on me to take up more than
view of the subject, and I directed my attenti
dingly not so much to details as to matters o
bearing import

"From the confusion arising from the imperfection of Hindoo chronology, from the desire which these Christians have to derive their origin from the earliest possible times, (which may perhaps have introduced false traditions amongst them,)and as all their authentic records are reported to have been destroyed during the persecutions of the church of Rome; from all these circumstances, whether we refer to the Hindoo accounts, to the St. Thome Christians themselves or to their persecutors, the Roman Catholics, we are not likely to arrive at any certain conclusion as to the exact time of their establishment in Malabar. Some circumstances, however, may be collected from *undoubted authority*, by which it may be inferred, that they have been for nearly fifteen centuries established in India; for we find, in ecclesiastical history, that at the first council at Nice, in the year 325. a bishop from India was amongst the number composing that memorable synod; and, in the creeds and doctrines of the Christians of Malabar, internal evidence exists of their being a primitive church; for the supremacy of the Pope is denied and the doctrine of Transubstantiation never has been held by them: and they regarded, and still regard the worship of images as idolatrous, and the doctrine of Purgatory to be fabulous: moreover they never admitted as sacraments extreme unction, marriage, or confirmation: all which facts may be substantiated on reference to the acts of the synod established by Don Alexis de Meneses, archbishop of Goa, at Udiamper, in the year 1599.

"The history of this council will be found most ably detailed in a work printed in French, and entitled, "The history of christianity in India," published at the Hague, in the year seventeen hundred twenty four, by La Croze, the celebrated librarian to the King of Prussia.

"The object of this work was to deduce, from authentic materials, the rise, progress, and establishment of christianity in the East; and to hold up to disgrace, and to merited indignation, the bigotted and unworthy conduct of the Roman Catholic church, in the persecution set on foot by her emissaries, under her avowed sanction, against the primitive Christians who were found settled on the coast of Malabar; and La Croze seems to

These christians met the Portuguese as natur
and allies, and rejoiced at their coming; but th
guese were much disappointed at finding the S
christians firmly fixed in the tenets of a primitiv
and soon adopted plans for drawing away f
pure faith this innocent, ingenuous, and respec
ple: however after using for nearly a century, a
tomary arts and abominable persecutions of th
of Rome to no purpose, Don Alexis de Men
archbishop of Goa, appeared amongst them; a
commanding influence, his zeal, and his learnin
the authority of what he called the council of U
forced the Syrian Metropolitan, his priests, a
into the Roman pale. The archbishop, howeve
long quitted the scene of this triumph of bigotr
people sighed for their old religion, and cheri
private; but on the twenty-second of May, 1
held a Congress at Alingatte, and great numbe
by their Metropolitan, revolted publicly from th
communion; nor has all the influence of the Ro
tiff, and the kings of Portugal, been able to c
away again from their old faith.

"Leaving the history of this interesting peo

St. Thome, or Jacobite Christians.

"These people, who still retain their ancient creed and usages, consider themselves as the descendants of the flock established by St Thomas, who is generally esteemed the Apostle of the east. Their ancestors emigrated from Syria, and the Syrio-Chaldaic is the language in which their church service is still performed. They admit no images within their churches, but a figure of the Virgin Mary, with the child Jesus in her arms, whch is considered merely as an ornament, and not a subject for idolatrous worship. They are generally denominated by the country people, Nazaranee Mapilles. Nazaranee is obviously derived from Nazareth; but the origin of the word *Mapillah* is variously accounted for; by some it is ingeniously supposed to refer to the Virgin and Child,, the only image admitted within their churches; as *Ma* implies *Mother*, in various languages, derived from the Shanscrit; and *Pillah*, Child. Others again, construe the term to indicate the rank originally confered on these christians by the sovereign of Malabar. *Poolah* signifies a *class*, in a state synonymous with our secretaries. *Ma* or *Maha* signifies *great* or *superior*. The term Mapillah is indiscrimately applied to Jews and Musselmen as well as to these christians, distinguishing each by the prefix of the Jew, Syrian, or Nazarene, or Musselmen.

It is certain that grants of honor and emolument were formerly possessed by these christians, given to them by a king of Malabar, named Peremaul, engraven on copper, five of which engravings are still in existence; a *fac simile* of which I have seen in the possession of the resident of Travancore.

"It has been long believed, that these christians held the tenets of the Nestorian heresy, and that they were obliged to leave their own country in consequence of persecution: however it appears that the creed which they now follow denies that heresy, and seems to coincide in several points with the creed of St. Athanasius, but without its damnatory clauses.

"Baron Von Wrede has written a memoir on the subject of these christians, which appeared in the 7th volume of the Asiatic Researches, and which has the merit of calling our attention to these people; though it is no

better than a lame transcript of information whicl be fully and satisfactorily obtained in La Croze's from whence every material part of that memoir viously taken; indeed, wherever the Baron depart his author, he becomes less interesting, or mislea reader. That the Christians in Malabar were early t the tenets of Nestorius, is proved by La Croze, (direct authority of Cosmas, an Egyptian merchant, self a Nestorian,) who published his voyage to In the year 547. It seems, however, not improbabl Christians had been planted on the shores, long befo time of Nestorius, and, I am inclined to regard the tion of its having spread hither in the age of the tles, as very far from fabulous.*

"With respect to their religious tenets, writer and will disagree: upon such subjects human r avails nothing. The disputes which on these point agitated the world, are in general no better than th verse off-spring of verbal differences.

The following is a version of the present creed of people, being a written communication from the M politan to the Resident at Travancore:

"In the name of the Father, Son, and Holy G We, the Christians, believers in the religion of Christ, subject to the Jurisdiction of Mar Ignatiu triarch of Antioch, being loyal† Jacobians, hold th lowing creed:

* Eusebius informs us, that there were Christians in India as earl year 189, who had the Gospel of St. Matthew in Hebrew, which they d was received from St Bartholomew.

† Eastern Christians, who renounce the communion of the Greek who differ from it both in doctrine and worship, may be comprehende two distinct classes. To the former belong the Monophysites or Jacol called from Jacob Albardai, who declare it as their opinon, that in the of the world there is only one nature; while the latter comprehends lowers of Nestorius, frequently called Chaldeans, from the country wh principally reside, and who suppose that there are two distinct person tures in the Son of God. The Monophysites are subdivided into two parties, the one African and the other Asiatic. At the head of the A the patriarch of Antioch, who resides for the most part in the monastr Ananias, which is situated near the city of Merdin, and sometimes at his Episcopal seat; as also at Amida, Aleppo, and other Syrian citie government of this prelate is too extensive, and the churches over w preside too numerous, to admit of his performing himself all the dutie high office; and, therefore, a part of the administration of the pontificat en to a kind of colleague, who is called the Maphrain, or primate of t and whose doctrines and discipline are said to be adopted by the church beyond the Tigris. This primate used formerly to reside at Tauri on the frontiers of Armenia; but his present habitation is the monastry Matthew, which is in the neighbourhood of Mousul, a city of Mesop It is further observable, that all the patriarchs of the Jacobites assume nomination of Ignatius—Mosheim, vol. 4. Section xi. Page 357.

"We believe in the Father, Son, and Holy Ghost, three persons in one God, neither confounding the persons nor dividing the substance, one in three and three in one.

"The Father generator,—The Son generated,—and the Holy Ghost proceeding.

"None is before nor after other in majesty, honour, might, and power: co-equal, unity in trinity, and trinity in unity.

"We do not believe with Arius and Eunomius, that there are three different and separate substances.

"We do not believe as Sabellius believes, by confusion of substance.

"We do not believe, as Macedonius said, that the Holy Ghost is less than the Father and Son.

"We do not believe, as Mawney and‡ Marcianus said, that the body of Christ was sent down from heaven.

"We do not believe, as Julianus§ said, that Christ was only man.

"We do not hold, as Nestorius, the doctrine of two natures, and two subsistances in the Messiah

"We do not believe as the Chalcedonians said, that there are two natures in the Messiah.

"But we believe by the doctrine of the Trinity, that the Son is coequal with the Father, without beginning or end—that in the appointed time, through the disposition of the Father and Holy Ghost, without disjoining from the right side of the Father, he appeared on earth for the salvation of mankind—that he was born of the Virgin Mary, through the means of the Holy Ghost, and was incarnate, God and man. So that in the union of the divine and human nature, there was one nature and one substance. So we believe."

"The service in their church is performed very nearly after the manner of the church of England: and when the Metropolitan was told that it was hoped that one day an union might take place between the two churches, he seemed pleased at the suggestion.

"The present Metropolitan Mar Dionisius, is now old and infirm, but a very respectable character, and of the most venerable and prepossessing appearance. A person has been sent from Mousul, a city in Mesopotamia,

‡ *These I suppose might be Manes and Marcian.*
§ *Perhaps Julian, Bishop of Halicarnassus.*

given in to the Resident, is estimated at tw
thousand

"The residence of their Metropolitan is a
atte, twelve or fourteen miles inland from C
some of their churches divine service is perfo
Syrian and Latin ritual alternately, by the p
Christians of St. Thome, who have adhered
cient rites, and those who have been united to
of Rome.* When the latter have celebrated
carry away the images from the church befo
ers enter.

"The character of this people is marked
ing superiority over the heathens in every m
lence; and they are remarkable for their ve
plain dealing. They are extremely attenti
religious duties, and abide by the decision of t
and Metropolitan in all cases, whether in spir
I heard, in temporal affairs. They are resp
highly by the Nairs, who do not consider
defiled by associating with them, though it is
that the Nairs are the most particular of all th
in this respect; and the rajahs of Travancore a
admit them to rank next to Nairs. Their pu

If good men from Syria could be obtained, not as
sh priests, but to superintend and regulate their con-
s, I conceive it would be a great blessing to these
l people.

The direct protection of the British government has
ı already extended to them; but as they do not reside
ın the British territories, I am somewhat doubtful
far it may be of use to them.

To unite them to the church of England, would, in
opinion, be a most noble work; and it is most devout-
o be wished for, that those who have been driven into
Roman pale might be recalled to their ancient
ch; a measure which it would not, I imagine, be dif
lt to accomplish; as the country governments would,
supposed, second any efforts to that purpose.

Their occupations are various as those of other Chris-
s; but they are chiefly cultivators and artizans; and
e of them possess a comfortable, if not a splendid in-
endence. Their clergy marry in the same manner as
estants. Their residence is entirely inland.

Syrian Roman Catholics.

These people, as stated above, were constrained to
the Latin church, after a long struggle for the power
ıaintaining their purity and independence; and still
ear a people perfectly distinct from the Latin church,
ıg allowed to chant and perform all the services of
church of Rome in the Syrio-Chaldaic language by
spensation from the Pope. They live under the au-
ity of the Metropolitan of Cranganore and the bishop
Verapoli, and dress differently from other priests.
ey wear a white surplice, while the priests of the
in communion wear black gowns, like the Capuchin
rs of Madras. The Roman catholic Syrians, it is
ught, are much more numerous than the members of
original church. Their clergy are spread through
ancient churches, and by retaining their language,
acting under the church of Rome, they leave no
ıns unessayed to draw over their primitive brethren to
Latin communion. It appears to me, that they are
wed to use their original language, and to frequent
original church entirely with this view: and as far as
ın learn their numbers are gaining ground. There

are said to be eighty-six parishes of Roman catholic Syrians subject to the diocese of Cranganore and Verapoli. Their priests, to the number of four hundred, are styled Catanars, which is a Syrian appellation: their congregations are reported at ninety thousand, (old and young included) agreeably to the last return transmitted to Rome....There is an inferior order of priests, who are called Chiamas, in number about one hundred and twenty. The Hindoos have, as far as I can learn, a much greater respec for the Christians of the original church than for the converts of the Latin communion; which may be secounted for by their not associating with the lower orders of people. Attached to each church is a convent, where the catanars reside in community, there being three, four or five to each church. The service is performed weekly, in rotation. There is a seminary at the college of Verapoli for the education of the Syrio Roman catholics, and also one for the Latin church. The Syrio Roman catholics are chiefly engaged, as already mentioned, in drawing their ancient brethren within the Romish pale; but it appears that some of them have been employed formerly in extending the general object of conversion over the peninsula. I saw one of their churches at a village near Pillambaddy, about thirty miles on the Madras side of Trichinopoly; and I heard of several others. They had at this village adopted the use of the sawmy coach, like that of the heathens, with the crucifix and the Virgin Mary in it, instead of the Hindoo sawmy. Their church was much out of repair; and the ignorance of the few christians remaining in charge of it is striking: the letters I. N. R, I, over the figure of our Saviour on the cross, being absolutely inverted: nor did the priests who visit them ever notice the circumstance. They read prayers in Malabar, according to the ritual of the church of Rome. Their church appears to have been once respectable, but is now fallen into decay.

Latin Roman Catholics.

Within the province of Travancore and Cochin there are one archbishop and two bishops:...the archbishop of Cranganore, and the bishops of Cochin and Verapoli.

"The two former have sees, the latter is titular. The archbishops of Cranganore and the bishop of Cochin are nominated by the queen of Portugal, after the following manner:—Three names are sent, (when either of these sees become vacant,) by the sovereign of Portugal to the pope; and the Roman pontiff is bound to select the name that stands first, and to issue his brevet or patent accordingly.

"They are subject in all spiritual concerns to the primate of Goa; who has power also during a vacancy, of sending from Goa a *locum tenens*, who is styled *Padre Governador*. Both sees are at this moment filled by such.

"The titular bishop, who resides at the college of Verapoli, is appointed directly by the pope, and is subject to no jurisdiction but that of his holiness, or the propaganda at Rome.—This mission being more susceptible of control and regulation than the others, has been countenanced by the honorable company, as the following copy of a proclamation issued by the government of Bombay will show.

"PROCLAMATION.

"The honorable the court of directors of the honorable English East-India Company, having been pleased to order that the ecclesiastical jurisdiction of the Roman catholic churches under this government, shall be withdrawn from the archbishop of Goa, and restored to the Carmelite bishop of the apostolic mission, the president in council has accordingly resolved, that the said restitution shall take place on the first of the ensuing month; from which time he hereby enjoins all the catholic inhabitants in Bombay, as well as the several factories and settlements subordinate thereto, to pay due obedience in spiritual matters to the said bishops, on pain of incurring the severe displeasure of government.

"*By order of the Honorable the Governor in Council,*
Bombay Castle, 2d Aug. 1791." } (*Signed*) WILLIAM PAGE.
Secretary.

"The priests attached to the college of Verapoli are all Carmelites, united to the apostolic mission at Bombay, but *not subject to it*. The jurisdiction of each is not

marked by distinct bounds; the parishes and churches being so intermingled, that it is difficult to form a right notion of their extent. The bishop of Cochin, however, may be said to have a controul over all the Romish churches situated on the sea coast, immediately (with few exceptions,) from Cochin to Ramnad, and thence round the whole of the island of Ceylon; the churches are numerous; but as they are in general poor, and are obliged to be supplied with priests from Goa, it would appear that one vicar holds, upon an average, five or six churches. The number of Christians composing these churches must be great, as all and every of the fishermen are Roman catholics. The bishop of Cochin usually resides at Quilon. There are very few European clergy, (not above seven or eight) under the three jurisdictions, and none of them men of education; and it cannot be expected that the native priests, who have been educated at Goa, or at the seminary at Verapoli, should know much beyond their *missals* and *rituals*.—The Latin communicants, in the diocese of Verapoli, are estimated at thirty-five thousand. The catechuman suffers no persecution on account of his religion, when once converted; but the country governments are excessively jealous upon this point, and do their utmost to discountenance any conversion.

"The converts are from various casts, viz. Chegars or Teers; Muckwas and Pullers; and there can be no doubt but that many of higher cast would be baptized if they did not dread the displeasure of their governments.

"It is well known that the Roman religion was introduced by the Portuguese, at the commencement of the sixteenth century; the number converted in each year, upon an average, reach to nearly three hundred;—the number, of course, naturally diminishes. The morality of the converts is very loose; and they are generally inferior in this respect to the heathens of the country."

GENERAL OBSERVATIONS.

"Reflecting on the whole subject, several suggestions present themselves to my mind; and I shall not be considered as deviating from the line of my profession, or the intention of your lordship, in calling for my report, by offering some opinions to government, which in a moral

political view, seem of the highest importance. It ap-
rs from the foregoing statement, that pure christianity
ar, very far, from being a religion for which the
hest cast of Hindoos have any disrespect; and that it
he abuse of the Christian name, under the form of the
mish religion to which they are averse. We have, my
rd, been sadly defective in what we owed to God and
, since we have had a footing in this country, as well
departing most shamefully from our Christian profes-
ourselves as in withholding those sources of moral per-
ion from the natives, which true christianity alone
establish; and, at the same time, we have allowed
Romanists to steal into our territories, to occupy the
und we have neglected to cultivate, and to bring an
m on our pure and honourable name as Christians.
e evil would be less, were it not well known that many
he Romish priests, and their people, who have thus
n allowed to grow numerous under our authority, are
posed to be far from well affected to the government
ler which they reside; indeed, in many instances, the
man clergy are the natural subjects of nations at enmi-
with ourselves, at the same time they are eminently
lified by their influence in their profession, to do us
greatest mischief, by spreading disaffection through-
every part of the extended country. The Roman
tholic religion, my Lord, I believe I may say, with-
offence to truth or charity, has almost always been
de a political engine in the hands of its governments;
we must be blinded indeed, by our own confidence,
e do not calculate on its being so used in this great
l rich country, where it has established a footing
ongst an ignorant people; especially when it is so well
lerstood that our eastern possessions have been a sub-
t of the greatest jealousy to all the rival nations of
rope. In my humble opinion, my Lord, the error has
n in not having long ago established free schools*

To give English morals to the natives in their purity, we must, I imagine,
e them read English books. Translations have hitherto been very defective
e different country languages; besides, they must be extremely circumscri-
n number. I do not think the natives will come to us freely but to learn Eng-
This they consider as the key to fortune: and, on the coast, the most strict
e Brahmins will have little hesitation, as far as I can learn, in permitting
children to attend a free school for the purpose of learning it; for they des-
us too much to suppose there is any danger of overturning the principle of
hminism. But their ill founded, ridiculous principles must be shaken to the
foundation, by the communication of such liberal knowledge as a Christian
instil into the minds of youth, and fix these by means of English books; and
is without making any alarming attack directly on the religion of the Hindo